

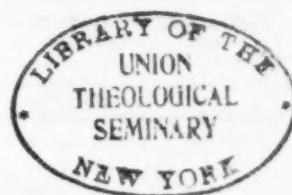
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The CHRISTIAN CENTURY

A Journal of Religion

What Einstein Did
To My Mind

By Charles H. Huestis



Now—
Excommunicate

War!

An Editorial

Is Stewardship
Ethical?

By Reinhold Niebuhr

Fifteen Cents a Copy — April 30, 1930—Four Dollars a Year

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The CHRISTIAN CENTURY

April 30, 1930

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The Office Notebook

Perhaps Mahatma Gandhi's crusade is too serious to allow light talk about it. But we must confess that we got better than a grin out of this paragraph in the New York Sun: "Mahatma Gandhi's performance gives us an idea. How about having some outstanding American 'wet'—Mr. Raskob or Dr. Butler—get into a nightgown, march to the Potomac river and make dandelion wine?"

Father Ronald Knox says that the literary men who discuss "My religion," or "Where are the dead?" or similar subjects for the daily press are all suffering from Theological Claustrophobia—which is a nervous disease that fills its victim with a horror of being shut in.

Most mission board executives are able to control their enthusiasm over our editorial, "Can Christian Missions Be Saved?" But one of them was good enough to tell of reading it to a group of Chinese now touring this country in behalf of the work of his board. He introduced it by saying he thought it four-fifths right, and would like their comments. When he had finished reading, one Chinese asked, "Why did you say four-fifths? That's five-fifths right!" And the others agreed.

Here's important news. Our contributing editor, Reinhold Niebuhr, is to spend most of next summer in Russia. And The Christian Century will carry his articles on what he finds there.

The big danger with a book like Bundy's "Passion Week," is that it will be taken for a series of devotional readings, or something of that sort, to be used during the seven days leading up to Easter and then cast aside. It isn't that sort of book at all. It's a complete study of everything that happened in Jerusalem during the climactic days of the career of Jesus, and comes from the mind of one of our fastest rising New Testament scholars. It's a book to be used by every teacher and preacher who undertakes to interpret any phase of that portion of the life of Jesus, no matter at what time of the Christian year. Even if one does not expect to make an historical approach to this subject, he ought at least to be sure that he has in the background of his mind the best word as to what actually did happen.

A Smith college professor is now being accused of lack of patriotism on account of questions asked in an examination. We wish we could have thought that one up to use against certain of our tutorial tor-mentors.

Chicago preacher warns the clergy against mixing in politics. Yes, he used to be "Big Bill" Thompson's law enforcement commissioner!

Contributors to This Issue

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII

CHICAGO, APRIL 30, 1930

NUMBER 18

EDITORIAL

NOW comes the test. Is the call for a celebration of the 1900th anniversary of Pentecost to eventuate in nothing but talk and the passing of resolutions? Or is it to mean something vital in the life of the churches? The period between Easter and Whitsunday, June 8, will tell. These fifty days provide a time of great promise for the churches, if they will but rise to their opportunity. Too often, Easter comes more as an end than as a climax to congregational activity. After its stirring pageantry, ministers and church members alike are prone to drop into a period of inactivity which lasts throughout the summer and well on into September. The Pentecostal anniversary this year may be the means of saving many congregations from this disastrous slump. But the churches which take advantage of this opportunity have no time to waste. The fifty days of promise are already slipping away.

Seven Weeks of Promise

Are There Any More Like This One?

THE senatorial investigation of lobbying continues to scoop some surprising wigglers out of the muck of Washington politics. But some of the revelations, important as they are, receive little attention in the press. There is, for instance, the case of Mr. Carter Field. Mr. Field is one of the most widely known Washington correspondents. For ten years he was at the head of the Washington bureau of the New York Herald Tribune. About a year ago he graduated from a single newspaper and began to contribute a daily article on national politics to the Bell syndicate, which supplies newspapers all over the country. Ostensibly, Mr. Field was an independent, untrammelled interpreter of the drift of national events, and his articles have been so presented to millions of Americans. But now Senator Caraway's committee has discovered that, for months past, Mr. Field has been an undercover paid employee of the

Association against the Prohibition Amendment. The president of that association admitted, while on the witness stand, that Mr. Field had been receiving from it \$625 a month and expenses. Which, in view of usual standards of journalistic remuneration, isn't bad pay for work done on the side. Mr. Field's duties, it seems, were to scout around generally among the politicians, finding out whom the A. A. P. A. could most confidently support and whose devotion to the return of the liquor traffic was less than dependable. How much space did the newspaper which you read give to this evidence of the contamination of journalistic sources? It would be interesting to know how many other Washington correspondents have "sidelines," and what those sidelines are.

The Laggard Law and the Movie Profiteers

CHICAGO has just had an experience with a moving picture that illustrates some of the difficulties encountered in dealing with undesirable films. When this picture was brought to Chicago it passed under the scrutiny of the local board of censors. To these censors it seemed so objectionable that they voted against allowing it to be shown under any conditions. But the exhibitors secured a temporary injunction from a county judge. Under the terms of this injunction the police were forbidden to interfere with the showing of the film, but the exhibitors agreed to debar minors from theaters in which the picture might be shown. Whereupon, the exhibitors displayed their film in one of the largest theaters in Chicago's loop, making their principal advertising appeal out of the fact that it was being "shown under injunction." After the picture's run in the loop district was finished, it was taken to a theater in an outlying residential section. There the law caught up with it. It became necessary for the judge who had granted the preliminary injunction to decide whether or not to make that injunction permanent. Testimony was taken for the better part of two days, with the regu-

lar film censors and other citizens telling of the objectionable features of the picture while the movie men contended that its apparent absorption with certain types of vice was only a method of teaching a great educational lesson. In the midst of this conflicting testimony, the judge had the sense to view the picture himself. On the next day, after affirming his disgust at what he had seen, and after stating that he had found the theater to contain numbers of minors, he dissolved his injunction and ordered the police to arrest any exhibitor showing the film. But by this time, the normal Chicago run of the picture was almost over! Effective control of the movies will have to come at the source; by the time the present legal process can be carried out, the mischief is done.

Palestine Report Satisfies Nobody

THE SHAW commission, which was appointed to investigate the Palestine riots of last year, has made its report. As might have been anticipated, that report is satisfactory neither to Jews nor Arabs. Zionist organs are bitter in their denunciation of the report as "a concession to criminality," and the Arabs find it favorable to Jewish interests and quite inconsistent with the pledges made to their people by Great Britain in the days when British interests at the canal demanded Arab assistance in meeting the German-Turkish advance. The Balfour declaration, one of the most unfortunate utterances ever made by a British statesman, as Jews and non-Jews alike are coming to see, stated in a letter to Lord Rothschild in November, 1917, that "His majesty's government view with favor the establishment in Palestine of a national home for the Jewish people." This declaration was at once accepted by Zionists as a pledge that their dreams had come true, and it led to an immediate and enthusiastic effort to make good on the promise. Whether or not such a policy was best either for Palestine or the Zionists, it was of record that two years before, in 1915, the British administration in Cairo, through its consular representative, Sir Henry McMahon, gave assurances to the Arabs of Syria, Arabia and Egypt that the long-dreamed-of Arab projects of independence, self-determination and territorial possession, in which Palestine was included, should now be realized. It is this equivocal position in which the British government stands in regard to Palestine which is the source of constant unrest and friction, and will continue to encourage the population, in spite of all British police forces, to periodic outbreaks of racial violence. The suggestion of the Shaw commission that the government "clarify its stand on the Balfour declaration" will prove a most embarrassing item in the report. For it is exactly that attempt to "clarify" the attitude of any government, labor, conservative or liberal, toward the administration of Palestine that will cause an outburst of anger on the part of the unfavored group, and lead to further trouble.

An Internationalized Holy Land

MEANTIME both parties are dissatisfied and indignant. The Zionists are disappointed that their claim to a historic right and title to Palestine is disallowed, or at the most, not conceded; that the subject of their relationship to the ancient Hebrews and their possession of the land for any more than four out of the thirty-five centuries of its history is allowed to remain a question not entirely resolved; that the improvements they have wrought in the condition of the land do not make instantly clear the wisdom of the enterprise; and that no affirmation is made that Zionism alone can satisfy the cultural and religious aspirations of their race, and fulfill the hopes alike of Jews and Christians for the "return" of the "chosen people" to their homeland. The Arabs, on the other hand, charge that the British administration in Palestine is practically controlled by the Jewish agency, or Zionist executive; that the land management is unjust to them; that the rules regulating immigration are loose and favorable to Jews; that most of the economic concessions have been given to Jews, and that in general the Arab situation was more favorable under the Turkish regime. It must be kept in mind that there are great numbers of Jews in many parts of the world who are in a general way sympathetic with the aspirations of their race and are willing to contribute to funds for the care of pensioner Jews in Palestine and for the rehabilitation of the land, yet who are not much concerned with the eager ambitions of Zionists for a national homeland. They have the conviction voiced by representative Jews like Dr. Judah L. Magnes, chancellor of the Hebrew university in Jerusalem, that the Balfour declaration should not be given the extravagant interpretation which the political Zionists have given it. "From the fact," says Dr. Magnes, "that Palestine is a land *sui generis*, sacred to three great religions, it should always be under international control through a mandatory. This is probably the only way for safeguarding international obligations here, and of guaranteeing to all elements of the population—the majority as well as the minorities—their equal rights and privileges, including immigration, settlement on the land, and the living of a free cultural life."

The Columbus Horror

MORE than 300 prisoners, incarcerated in the Ohio penitentiary at Columbus, are dead in a fire which did less than \$15,000 damage to that structure. These words are written while the first shock of horror is being felt throughout the country. It is too early to know exactly how many are dead, or just what happened to bring this appalling result from an apparently small blaze, or why the fire broke out in the first place. Ugly rumors fill the press. There are

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tales of guards fleeing with the cell keys while trapped men screamed for deliverance. There are tales of prisoners cutting hose lines, fighting against firemen, trying to turn the conflagration into a general escape. On the other hand, there are tales of heroism on the part of guards and convicts together; of men giving their lives in an attempt to save others. So far, all these reports are without authentication. But one fact seems established. The prison seems to have been crowded far beyond its normal capacity. When the fire broke out, the jammed conditions contributed to the swiftness of the tragedy. It must be plain that conditions within penal institutions in this country are not what they should be. Dangerous overcrowding, noisome cells, bad food, disintegrating idleness—these and other conditions are being reported from prison after prison in which trouble has recently occurred. Is it not high time that the churches were paying attention to this matter? Whatever be the theory on which prisons are conducted, whether for purposes of reformation or for purposes of punishment, the end in view is an end with which the church claims to be greatly concerned. We believe that the social service commission of the Federal council, or a group of the social service bodies of the churches—including the National Catholic Welfare conference and the Central Conference of American Rabbis—should arrange for a study of prison conditions, with a report to the churches as to what is found, and instruction for church members in the purpose and methods of a proper penology.

An Admiral On Parade

ON APRIL 21 Mr. Stimson informed the members of the Associated press that the outcome of the London conference had given him "more confidence that the peaceful methods of diplomacy can eventually take the place of war than anything I have witnessed since the last war drew to a close." On the same day Rear Admiral William A. Moffett returned from his duties as one of the naval advisers to the American delegation at that same London conference. Admiral Moffett proved more than willing to give the press a naval man's ideas of the way in which the conference had opened the way for progress toward peace. The nation should begin, according to his interview, by getting rid of prohibition. "High internal revenue taxes on liquor; low taxes on light wines and beers." This, apparently, as a solution for internal problems. Then, as for international policy, let there be an immediate building up to actual naval parity with Great Britain. "If we have the national pride we boast of, we will have naval parity with Great Britain in fact as well as in name. We have the population and resources to be first and ought to be content with nothing else. Only a few years ago our people had no thought of naval parity. They have recently demanded it, and there is every indica-

tion that we will have it by 1936. It is necessary in order to retain our self-respect." Self-respect having thus been secured, by the simple expedient of launching needless warships, the nation might be expected to rest easy. But no! Admiral Moffett pointed out that there should be no pause until the American merchant marine was as large as that of Britain, with the government building the boats and turning them over to private capital to operate. "Each merchant ship can be changed into an aircraft carrier, carrying bombing planes with a radius of 200 miles." And having thus demonstrated the vast improvement in the peace outlook secured at London, the admiral tripped gaily back to his desk in the navy department, there to do his best to make his roseate dreams come true.

How Not to Manage A College

TO give publicity at this time to the controversy which developed at William Jewell college, Fulton, Mo., two years ago, culminating in the dismissal of three veteran professors at the behest of President H. C. Wayman and a few days later in the resignation of the president himself who became head of the fundamentalist Des Moines university, may seem to be to revive an ancient episode of only local interest. But the principles involved are of more than local concern, and it is now for the first time possible to make a completely reliable statement of the facts by reason of the published report of an exhaustive and impartial investigation conducted by a committee of the American association of university professors. The committee's report confirms the impression which the known facts at that time made, that the charge of modernism against the dismissed professors was merely a red herring to divert attention from a rising tide of indignation against the president for claiming academic degrees which he did not possess. The incident is therefore instructive to all who are concerned about the maintenance of common honesty along with orthodoxy, or about security of academic tenure, or about a reasonable degree of liberty in teaching. The committee finds "that President Wayman had laid claim to the possession of academic degrees to which he was not entitled; that the three professors discharged had been formally loyal to him and had striven to do their duty under the difficult conditions and were not responsible for his weakening hold on the William Jewell students; that the charge of modernism was overdriven, that it possessed validity only for the extreme fundamentalist partisans, and that in this extreme sense it was not the real ground of the board's action, although it was a weapon used in the controversy . . . and that the result has been a grave academic wrong against the professors discharged, especially to two of them, and most notably to Professor Harry G. Parker." No comment is required upon the president's course of action. The committee's report says all that needs

to be said about that. More significant is the illustration of what happens when a board of "solid business men" undertakes to maintain the policy of simply "backing up the president," right or wrong, and crushing criticism with an iron hand. Some kinds of criticism become wonderfully vigorous when crushed.

Now, Excommunicate War!

SIX years ago, *The Christian Century* challenged the sponsorship by the churches of the institution of the chaplaincy in the army and navy. This sponsorship has for many years been exercised through the Federal council of churches whose commission for this purpose points with pride in all its reports to the service rendered the army and navy by providing the best men available for Christian work among soldiers and sailors. The discussion of the question was eclipsed, for the time being, by the emergence of the outlawry of war movement. But the issue defined itself in the conscience of many churchmen so deeply as to assure its recurrence when the way was clear. It has now come back, as it was inevitable that it should, and the way is clear to deal with it anew.

None other than Dr. Peter Ainslie, whose gentleness of spirit is united with a leonine courage, is the instrument of its revival. Preaching in Washington, D. C., at a Lenten service, the Baltimore pastor was discussing the arresting question, "Has Christianity Accepted Christ?" Inevitably he had to consider the relation of historic Christianity to war, in the light of the mind of Christ. This, as every one knows, is a story of fundamental apostasy from the principles of the church's Founder, and the assimilation of organized Christianity to the paganism of the secular world. The Christian religion since the hour of its secular triumph has always supported war, has always given its blessing to government which declared war, and to soldiers who waged it. From the "conversion" of Constantine to very recent times, the conscience of organized Christianity has hardly been aware of any tension between war and the Christian faith. Dr. Ainslie declared that the hour has struck for the Christian church to choose decisively whether it intends to continue its traditional acquiescence in the war habit of nations or to dissociate itself completely from that habit.

Facing the fact that war has now been outlawed, Dr. Ainslie contended that for the church to continue to act as sponsor for military chaplains was morally equivalent to the maintenance of chaplains in "speakeasies." It was a daring utterance. Perhaps it was not well advised when the possibilities of its misinterpretation are considered. Its dangerous possibilities were disclosed at once by the kind of criticism which it aroused from two chaplains who were present in the audience, one of whom was the pastor of the church in which the service was being held. The

criticism which the pastor-chaplain made on grounds of breach of courtesy was fully met by Dr. Ainslie who replied that he was wholly unaware that the pastor was a chaplain. But the question of courtesy is trivial compared to the merits of the issue itself. Great questions like these are, in their nature, too burly to conform to the nice distinctions of time and place. Prophets have always had a disconcerting fashion of appearing on the scene when they were not expected, and their utterances inevitably set our comfortable conventions awry. The public has no interest in the "politeness" of Dr. Ainslie—albeit, if the American pulpit contains a minister whose spirit is more sensitive to every consideration of courtesy and chivalry, we do not know him—but it is bound to be concerned with the issue which his words have brought into bold relief.

The issue is easily misconceived. And it cannot be discussed with profit unless it is clearly envisaged. Thus, the question is not whether Christian work should be rendered by Christian ministers among soldiers and sailors; of course such work should be done, and it should be done by the best Christian ministers the church can produce. Nor does the question reflect in any sense upon the personal character of soldiers and sailors who, it may be taken for granted, are no more implicated in the system by virtue of being soldiers and sailors than are the rest of us who uphold the system. Nor yet is it a question of the freedom of individual ministers to become chaplains, if they so desire. That may be a question to argue out with the individual minister. But it is not *this* question. This question concerns the sponsorship of the military institution of the chaplaincy by the organized church itself. It is an institutional question. It does not primarily concern individuals, except as individuals are responsible for the character and practices of their institution.

The question of the chaplaincy concerns the relation of the institution named the church of Christ to the now outlawed institution of war. The army and navy are the surviving instrumentalities of the war system which was legally annulled by the Kellogg pact. The chaplaincy is a military institution. The chaplain is an official of military rank. Is it right, Christianly right, for the church which bears Christ's name to sponsor the appointment of its ministers to an official status in the system which the governments of the world have legally abjured, and whose surviving implementation all the moral forces of society are now trying to get rid of? That is the question which the church must face.

It is the same question that was before us six years ago—and yet not the same. Today the issue is not so heroic as it was then. Action now involves less risk, and its ethical implications are more obvious than formerly. The outlawry of war by the Kellogg pact robbed the church of its glorious opportunity to step out on its own Christian feet and, by severing all connection between itself and the war system,

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serve notice that it could not be counted upon to support any future war. That opportunity has passed the grasp of the church forever. It would have been a glorious deed, vitalizing the function of religion along the entire range of its contact with human society, and going far to wipe out the stigma of the church's historic apostasy.

But the outlawry of war came without the help of any heroic act by the church. Churchmen helped to outlaw war, but not by any churchly deed did the church itself take part in it. The logic of the church's character as the body of Christ would have prompted her to excommunicate war from her altars before the states of the world outlawed war. Such a deed would have done more to rescue the church from the pagan order to which she has been so long subject and to establish her in the kingdom of the spirit where her true authority and power reside than any act which Providence could have called her to perform. But her eyes were holden and her heart was timid, because, alas, her hands were tied by the comfortable withes of a thousand alliances with the secular order.

Any call to the church today, therefore, lacks that unique tang of adventurous faith which would have characterized her earlier response to the call to "come out from among them," and to separate herself from the wickedness of the war system. For today war has been outlawed. By signing the Kellogg pact, the governments did not wait until the church had renounced war as a thing utterly inconsistent with the church's character and purpose and outlook, but went ahead of the church and renounced it in an international treaty. War's outlawry is complete, so far as the forms of international law can deal with it. Once the supreme legality, it is now cast out of the legal system of the nations, as not only dishonorable and criminal, but juridically unthinkable.

Law, which was formerly on the side of war, now is bound to give its sanction to every citizen, or group of citizens, or institution which also renounces war. Any orderly act against war may now claim the protection of law. If the administrators of law are slow to grant this new constitutional right it is because they have not yet grasped the significance of the silent revolution which the new law of nations has brought in. Their minds are filled with concepts belonging to a dispensation which has been constructively superseded by a new dispensation.

But the church's present opportunity, if not so heroic in its appeal as was the appeal to excommunicate war before the governments of the world renounced it, is no less clear and urgent. The church today faces the opportunity of bringing the minds of men up to the level of the peace pact, of showing forth in its own organic character and practice that it considers the war system at an end. Men must be made to see that, on August 27, 1928, Satan fell as lightning from heaven. The end of the war system

will come only when the great forces of the social order join the state itself in treating war as already at an end. The task of peace is now to invest with moral substance the juridical act by which the nations outlawed war.

In this great task the major responsibility rests upon the church of Christ. And the place for her to begin is at just that point where she still maintains an organic relationship to the surviving war system. That point is the institution of the chaplaincy. That the church of Christ should continue to share jointly with the state in an official procedure by which one of its ordained representatives is invested with an identical status which combines that of a minister of Christ's gospel and a ranking officer of the outlawed war system is ethically repugnant to every instinct of our holy faith. It should always have been repugnant, even before war was made unlawful. But if God was patient with our ignorance and moral confusion, he now calls upon his church to repent and to separate itself from the thing which our governments themselves have declared unclean.

The Federal council, therefore, should be made to hear in no uncertain tones the decisive voice of the churches on this matter. In the period before the war question became acute in the Christian conscience, the council, in all good intention, picked up the tradition of churchly responsibility for designating ministers to the chaplaincy and carried it on, at first with a kind of innocent pride as if doing God service, but of late with hardly concealed misgivings. The effect of this organic relation between the churches and the war system was to draw a medal-bespangled officer of the council into frequent parade with strutting war officers of the highest rank. The spectacle has grown increasingly distasteful to the eyes of churchmen everywhere. The nexus between organized Christianity and the pagan but fading glory of the war system should now be severed. It should be severed primarily because such a connection is repugnant to the church's character as the body of Christ, and secondarily, because the church can thereby contribute its maximum to the help of the state which is trying to free itself from the incubus of a system which can be shaken off only if its efforts are reinforced by all the available moral forces of the body politic.

An Episcopal Order in the Making

A SPIRITED, and informative, discussion has sprung up in the Methodist press in regard to the status of the bishops recently elected by that denomination's Central Conference for Eastern Asia. Legislation enacted by the Methodist general conference of 1928 empowered the central conferences on major mission fields to elect bishops, obviously with the intention of providing a leader-

ship more adapted to the requirements of these fields than has been the case when bishops have been elected from the ministry in America and sent out to conduct the denomination's work in other lands. Acting in accordance with this authorization, the central conference which met in Nanking two months ago elected two bishops, one a missionary and one a Chinese. These two bishops were assigned to residences in China, and given supervision over the work of certain Methodist conferences there. And the Methodist press, both in America and abroad, hailed the action as proving the sincerity of the denomination's desire to hand over leadership to the nationals of the countries into which the Methodist church has gone.

So far so good. But some of the Methodist brethren, for reasons not now apparent, could not refrain from raising questions as to the precise ecclesiastical status of the new bishops. The status of all members, both clerical and lay, within the Methodist order is supposed to be fixed by the provisions of the infinitely detailed Book of Discipline, which began to take form in the days of the church's first bishop, Francis Asbury, and has been adding to its bulk at four-year intervals ever since. It would seem that a volume so profuse would settle the point. But reference to the Discipline appears to have revealed an over-abundance of legislation. The difference between "general superintendents" and "missionary bishops" was clear enough, but the difference between "general superintendents" and "general superintendents elected by central conferences," if difference there is, was not clear at all. "The points wherein these bishops are coordinate," says one Methodist weekly, the Pittsburgh Christian Advocate, "must be adjusted with the points wherein they are not. This, we confess, seems impossible, if the legislation is to be literally construed." And the Christian Advocate published in New York seeks to put an end to the whole discussion by remarking that "the legislation framed at Kansas City still leaves something to be desired in point of clarity."

The point of the present Methodist discussion is this: Are the new bishops in China as completely bishops as the ones that have been elected by the general conferences meeting in the United States? Zion's Herald leads the group which maintains that they are. And since the editor of that vigorous weekly, Dr. L. O. Hartman, was chairman of the special committee which framed the legislation under which the recent elections occurred, it would seem that a good case could be made out for that point of view. On the other hand, the Christian Advocate, and those who hold with it, apparently feel that, in the nature of the case, elections by central conferences, representing only a part of the denomination, cannot equal in standing an election by the general conference, which represents the whole. And they quote the confessedly confused Discipline to prove their contention.

Into the decision as to whether the Methodist's

new bishops are full-fledged bishops or only a sort of Chinese Jim-crow brand, we will not venture to enter. That is a question for the Methodists to decide for themselves. But the whole debate throws an interesting light on the process by which differences of ecclesiastical rank develop. Should the publishers be getting out a new edition of Canon Streeter's book on "The Primitive Church," they might well print as an appendix a selection of editorials from the current Methodist press, just as proof that the process of local trial and error which Canon Streeter says brought about the gradations in the clergy of the early church is still at work in the churches of this supposedly sophisticated day. Indeed, consideration of the development of an episcopacy within Methodism is more than suggestive as an indication of the process which may attend the growth of any ecclesiastical order.

It was more or less of an accident that the American Methodists ever had bishops in the first place. Perhaps "accident" is a poor word to use in the case of a matter in which the personal desires of such an iron-willed individual as Francis Asbury were involved. But Methodism has developed in England, Canada, Australia and everywhere except in the territory of the two American branches without episcopacy. John Wesley, who "set aside" his subordinate, Dr. Thomas Coke, to act as a "general superintendent" in the United States, and provided for the selection of Francis Asbury for a similar post, was horrified when he learned that the two were encouraging the use of the title "bishop" in addressing them. Mr. Wesley wrote a number of sizzling letters during his long career, but it is doubtful whether another surpassed in its blistering quality the one which he addressed to Asbury on learning of this departure:

In one point, my dear brother, I am a little afraid, both the doctor and you differ from me. I study to be little; you study to be great. I creep; you strut along. . . . One instance of this, of your greatness, has given me great concern. How can you, how dare you, suffer yourself to be called bishop? I shudder, I start at the very thought! Men may call me a knave or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me bishop! For my sake, for God's sake, for Christ's sake, put a full end to this!

But Mr. Wesley's horror and appeal were alike in vain. Mr. Asbury and Dr. Coke continued to use the title, which they had assumed without any authorizing act on the part of their church, and the denomination came to accept it. It did not accept what seemed to it certain sacerdotal trimmings which Asbury and Coke tried to attach to the title, as when it forced its pioneer leader to doff the Anglican canonicals which he had donned as suitable to his office. But it accepted Asbury's assurance that "superintendent" and "bishop" meant one and the same thing, and before long found itself using the shorter and more familiar title as though it had been formally adopted.

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Only a detailed history of the denomination would suffice to show the process by which the status of this American-born episcopacy has been built up. During the early years of the denomination, a series of divisions took place over the exercise of episcopal power. Legally, the denomination has always held that it was electing and consecrating men as "general superintendents"—an office, but not an order, in its ministry. But there has always tended to be a gulf between the legal status of the holders of this office and the popular understanding of their position. And there have been several Methodist bishops who have attempted to establish their claim to an ordination distinct from and superior to that of other ministers in their church.

One of the enlightening instances of the working of this "high church" idea within the ranks of the supposedly plain Methodists came to light at their general conference of 1924. On the morning of the day before that conference closed one of the bishops, on a question of privilege for the board of bishops, obtained the floor. In cryptic language, he informed the conference that an unconscious error which had crept into the service for the consecration of new bishops, performed on the previous Sunday, had been corrected on the previous afternoon. The bishop's statement was thereupon carefully made a part of the record of the conference.

What did it mean? The meaning was simple. According to the disciplinary provision, consecration of a Methodist bishop is accompanied by placing on the head of the candidate the hands of three elders and a bishop or of three bishops and an elder. In the consecration service at that general conference, some sense of balance or other esthetic or practical consideration had caused the consecration to take place with the hands of two bishops and two elders resting on the heads of the candidates. Accordingly, on the previous afternoon the bishops had repaired in private to a nearby church and gone through the ritual again, to make sure that there was nothing the matter with their imparting of the . . . orders? no; that term is tabooed in Methodist vocabulary; but with whatever it is that a Methodist bishop obtains by a certain arrangement of tactual consecrating hands!

Bearers of "orders" which have a fifteen hundred year start on those of the Methodist bishops are likely to jibe at such an incident. If the Methodist episcopacy, they will suggest, is only an office and not a separate order, what difference does it make how men are consecrated to it? Why would not a letter from the secretary of the electing body be just as efficacious? Or a certificate signed by the tellers of election? All of which is true, and completely beside the point. The point is that, even in this denomination with its roots so deep in the soil of common life, and even in the unpropitious soil of twentieth century America, it has been possible for this high church conception of a new episcopacy to get this

much of a start. Give it another millennium in which to develop, and by how much will it differ from the episcopacy of Bishop Manning?

Perhaps we should admit that we do not make this forecast with great seriousness. Despite the efforts of the Methodist bishops to keep their consecration in due and proper order, and despite the heat of the discussion over the degree to which the bishops newly elected in China are full bishops, there is within that denomination a persistent common sense and a persistent democracy which will protect it from any very serious lapse into sacerdotalism. The newly elected bishops, for instance, have been chosen for a limited term of years, and it seems likely that bishops chosen in America will shortly be subjected to the same limitation. High church ideas will have a hard time flourishing in an episcopacy that is in office for only four years at a time.

Yet the tendency toward treating as men apart the ministers who exercise great authority will probably remain to some degree, even when their authority is for less than life. Human nature being what it is, it is probably impossible for a small number of men to hold power over others without the belief arising that they are the possessors of spiritual rights and status beyond that of those over whom they stand. The dignities and prerogatives of an historic episcopate do not come down from above. They arise out of the desires and influence of those in whose behalf they are asserted. And the current effort to safeguard and define the Methodist episcopacy proves it.

The Two Wives

A Parable of Safed the Sage

I HEARD a knock at my door, and when I opened it, I beheld standing there a woman who was in middle life. And she said, I am unknown unto thee, but I have a friend who said unto me that peradventure thou couldest help me, and I need help.

And she looked it.

And I gave unto her a Chair, and she seated herself, and I beheld and understood that she was Very Nervous.

And I hastened not that she should tell me her troubles, for I was Sizing her Up.

And after a while she began, and she told me her Tale of Woe.

And she said, I am married, but not happily. And I have been married Twenty Years, and I think that my husband doth no longer Love me.

And she gave me a Lot of Particulars with the which I will not Encumber this Narrative.

And I said, I am reminded of a man I knew who married a wife. And when they began they were Poor and Happy, and after a while they grew Prosperous and Unhappy.

And she said, Thus it hath been with us.

And I said, They may have been to blame both of them, but I will tell thee of the woman's blame. For while her husband grew in experience and in power with men, she never grew with him. She shut herself in her kitchen and economized, and she worked her Nerves to a Frazzle.

And she said, It is as if thou wert telling my story.

And I said, When her husband came home at night, she had not time to Change her Dress, and her talk to him at dinner was of how the Grocer had overcharged her, and how the Iceman had given her Short Weight, and how the Hired Girl was demanding an extra Shekel a week.

And she produced a handkerchief and sobbed a little.

And I said, Her husband had an increasing number of Engagements down town, and took many of his dinners at the Club. And she was Suspicious, and I am inclined to think that she had Grounds for her Suspicions.

And her sobbing increased.

And I said, It came to pass that the wife died. And her husband gave her an Expensive Funeral, and went forth and married a Second Wife. And the first Wife had been a Drudge, and the second Wife was a Doll.

And she said, Art thou both a Mind-reader and a

Prophet, and is it mine own Story thou art telling?

And I said, It shall be thine own story if thou dost not watch out.

And she said, What shall I do?

And I said, Be thine husband's Second Wife.

And she said, Thou speakest Folly.

And I said, It is the Best Good Sense thou hast ever heard. Go to it, and Doll thyself up, and make thyself Attractive in the Sight of thine Husband.

And she said, Shall I descend to Rouge and Lipstick?

And I said, I hardly think so, but if necessary, paint an inch thick. And buy some New Clothes, and get a Facial Massage, and rest thee, and have some Pep, and invite thine Husband to go with thee to the places where he doth like to go. Be unto him what that Flapper, his Second Wife will be if she shall succeed thee. Be thine Own Successor.

And she said, This is strange Talk. I thought that thou wouldest Pity Me, and Comfort Me.

And I said, Not any. I am strong for thy husband and his Second Wife; but thou hast Possession. Go to it, and be his Second Wife.

And after she had sputtered a while, and wept more or less, she decided to do as I advised.

And a year and a day thereafter, she came unto me, All Dolled Up, and with an Happy Smile, and I knew that the method had worked.

VERSE

Garden Faith

OUT of the earth's gloom
Brilliant the lilacs bloom:
Nor do the lilies tire
Yet of their freckled fire.
Fair the massed humble phlox
Shines, and the hollyhocks
Glow with their dusky deep
Flames fallen into sleep.
Brown earth and silver rain
Turn to the rose's stain.

Ah, but these burning flowers,
Kindled through patient hours,
Will not endure—for soon
Earth's like the sterile moon:
Frost then, and then the snow,
Lie where they used to glow.
And in a century
No one may know that we
Kindled so gorgeous here
Beacons above the year.

Maybe one Bouncing Bet
Here shall bloom lovely yet;
Maybe one scraggly poor

Lilac shall still endure;
Or (in a grassy waste
Once with a garden graced),
Maybe a girl shall see
Still one blue *fleur-de-lys* . . .
Shall I then cease to sow
Flowers—that end in snow?

*Rather, I summon brave
Roses to mock the grave:
Life may have come awake
Just for one lilac's sake:
Earth's goal may be to hold,
Splendid, this marigold!*

E. MERRILL ROOT.

To Joseph of Arimathea

STRANGE quiet man, what impulse in your breast
Invoked your kindness to the Master whom
You had not dared to join? He wanted rest
Within your heart, but found it in your tomb.
Did you not dare to love him, he who sought
To give you life, nor asked for recompense?
What pity that in finding him you brought
Your laggard love in death's cold ceremonies!
EDWIN MCNEILL POTEAT, JR.

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Is Stewardship Ethical?

By Reinhold Niebuhr

MOST ethical theory in the Christian church is based upon the assumption that it is possible to make society ethical by socializing the individual, by placing an inner check upon the expansive desires and lusts of each single person and thus making him a person fit to participate in social enterprise without taking undue advantage of others.

It is not surprising that the church should hold to this assumption; for it is essentially the attitude of Jesus. He believed in a kingdom of God, in an ideal society; but he expected to create such a society by regenerating individuals until they would have a completely social attitude toward their fellow men, until they would be thoroughly dominated by the passion of moral good will. He did not participate in any political or economic program designed to strip the powerful of their strength or the privileged of their advantages. He sought rather to convince the strong and the privileged to divest themselves of their perquisites in the interest of his kingdom of love.

Suasion Not Enough

It would not be difficult to prove that this ideal is still and will remain the absolute ideal of social life. It is the final ideal because the individual is never completely ethical if he must be restrained by external restraint from pursuing ends detrimental to society; and society is not fully socialized if it must use force rather than suasion to bring the individual into conformity with its own ends. The recognition of this ideal must not, however, tempt us to regard the socialization of the individual through educational and religious suasion as adequate means for eliminating the injustices and inequalities of modern society. The assumption that these means are sufficient gives the whole moral life and theory of the Christian church a note of unreality, not to say hypocrisy.

The fact is, Christianity or any other religion, or for that matter any rational or educational force, has never developed a sufficient number of individuals with so perfect a passion of love as to change the main facts of history. Pious kings have held to their power until robust nobles divested them of it. Good aristocrats took their hereditary advantages for granted until the emerging middle classes matched the strength of the aristocracy with their own newly-won commercial power. Even in the family relationship, where love has been a more potent force than in less intimate social organization, the autocracy of the male was not challenged until women gained a measure of economic independence. The industrial worker must develop power through organization before he can hope to dislodge the commercial classes from their favored position in the economic order.

There are always a few individuals in the privileged classes who, because of religious insight or rational analysis, have divested themselves of their privileges in the interest of an equitable society. Their achievements are not futile; for moral splendor in individuals always has exemplary power and persuades others to do likewise, perhaps with a lesser degree of consistency. But the total effect of the lives of such individuals mitigates without abolishing the eternal conflict in society, which the pressure of those who have not against those who have makes inevitable.

The Christian church has been singularly oblivious to this plain lesson of history. It has tried to escape the logic of the facts by its doctrine of stewardship. The idea of stewardship is plausible enough. According to it men hold their advantages and their power as trusts from God. This trust is not used for selfish advantage. It is used only as God would have us use it. If we accept the Christian interpretation of God's will as a loving will, which seeks the welfare of all men with equal zeal, this would mean that men would use privilege only as they could justify it in terms of the greater service they could render their fellowmen through it; and would use power only as it is transmuted into the kind of influence which the leader achieves in his group by the service which he renders to it. In other words, a strict interpretation of the idea of stewardship would automatically eliminate the kind of power and privilege which the church tries to moralize.

Sanctifying Privilege

What the church actually does is not to insist on such a strict interpretation of stewardship but to sanctify power and privilege as it exists in the modern world by certain concessions to the ethical principle. The critics of the church have a right to be very scornful of this whole procedure. It could probably be proved psychologically that an unethical attitude which can get itself obscured behind a façade of moral sentiment is more dangerous than a frankly immoral one, because it confuses not only the observer but the doer.

Here, for instance, is a pious business man who is honest in all his dealings but whose imagination does not carry him beyond the contemporary standards of honesty. Besides being honest he is fairly generous. These two virtues give him the satisfaction of being a Christian. He regards his power in his factory much as kings of old regarded their prerogatives. Any attempt on the part of the workers to gain a share in the determining of policy, particularly the policy which affects their own livelihood, hours and wages, is regarded by him as an impious attempt to destroy the divine order of things. He

knows what is good for his workers. There is no unemployment insurance in his concern. The owner lacks the imagination to realize just what insecurity of employment means in the lives of workers or what the social consequences of unemployment are. If he has a slight comprehension of these consequences he will make some contribution to the charities of the city and feel virtuous.

There is, of course, a wide variance between individual employers in this regard, from the owner of Procter and Gamble who guarantees his workers forty-eight weeks of work during the year to the employer who, while 20,000 of his workers were idle during this winter, contributed \$15,000 for the relief fund and spent \$300,000 to purchase rare tapestries.

No Unique Business Ethics

There is not one church in a thousand where the moral problems of our industrial civilization are discussed with sufficient realism from the pulpit to prompt the owner to think of his stewardship in terms of these legitimate rights of the workers. The best proof of this is that there are hardly any Christian employers who have any unique business ethics. There are some, it is true, but they could be counted on the fingers of two hands. In most of our cities the pious employers of labor are just as uncompromising in fighting the labor movement and in resisting efforts to make industry responsible for old age pensions and unemployment insurance as any other type of employer.

Meanwhile your man of power and privilege is generous. The degree of generosity varies in different cases. Sometimes his philanthropies represent a mere bagatelle in proportion to his income. It is only in rare instances that philanthropic giving changes standards of living by a hair's breadth. The church with varying degrees of sophistication and naiveté accepts these philanthropies as fulfilling all righteousness. If they actually reach the proportions of the traditional tithe they are acclaimed with paens of praise even though they may represent less than what the government exacts in income tax and they may be given partly to escape the tax. If contemporary standards of honesty are followed, part of the income thus tithed may have been made in stock speculation in which socially created wealth is privately appropriated without a qualm of conscience; or, as is not infrequently the case, the income for the year has been derived from stock dividends in which the productivity of the industry is used to compound the original holdings and becomes forever after a charge upon the industry.

Philanthropy Is Not Stewardship

Any theory of stewardship which operates purely upon the level of philanthropy is not only inadequate to deal with the moral problem involved in the increasing concentration of wealth and power in an industrial civilization but it is actually inimical to a

sane understanding of the problem. How inadequate it is may be recognized from the fact that in the year 1929 the total philanthropies of America amounted to two and a half billion dollars, a sum which does not equal the accretion of values in stocks on the New York exchange in a single day, on more than one day in the past year. It is, of course, not impossible to interpret the doctrine of stewardship realistically. But to do so would require an honest discussion of every moral and social problem involved in modern industry, the displacement of workers by the machine, the inequality of income, the ethics of varying standards of living, the democratic rights of workers, and all the rest. If this is not done it is idle to think of the church as a moral guide in our civilization.

But even if it is done, it will remain a fact that not a large enough number of employers will be won over to an ethical way of life to obviate the necessity of restricting power and privilege through increasing social control. Without using economic force in the form of the strike, or the strike threat, and political force through the creation of a political party which protects the interests of the less privileged members of an industrial community, there is no possibility of equalizing privilege and destroying arbitrary power.

Reducing Conflict to Tension

This fact is no reason why we should trust social coercion alone and regard moral suasion as futile. It is not futile. The more farsighted, imaginative and ethical the holding classes are, the more is social conflict reduced to social tension and the more can violence be replaced by the use of more ethical types of power. However, any institution of the ethical ideal will make just as large a contribution to the attainment of an ethical goal for society by educating men in the indubitable facts of history and persuading them of the necessity of social control as by challenging them to ethical self-control. The one type of education need not exclude the other.

The realistic teacher of morals will be able to prove by examples drawn from much more ideal fellowships than that of the industrial community that even a fairly ethical individual is inclined to live his life at the expense of other men, if others do not offer resistance to his exactions. The human imagination, except in rare cases, is simply not equal to the task of completely envisaging the interests of those whose lives depend upon us. There are few Americans who know that a 300 per cent tariff on French laces has, in late months, thrown 25,000 French lace-makers out of work. There are still fewer who can see that fact in terms of its human and social consequences. Such a tariff will be continued, unfortunately, until France teaches us a lesson in mutuality by raising a tariff on our automobiles.

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That is not an ideal way of settling social problems. By increasing social imagination we can prevent such conflicts of interest from issuing in violence and we may perhaps be able to reduce the conflict until it is no more than tension between various interest groups in the international community. But there is no prospect of changing the facts, except in very small communities of the ideal; and an institution of the ethical ideal, such as the church, will, on the whole, make its largest contribution to the development of an ethical society by teaching its members the necessity of an increased measure of social control.

The student of history is forced to draw his conclusions in terms which come perilously near to the assumptions of economic determinism. He will, if

he is wise, escape the moral enervation of complete determinism as being inconsistent with the facts. But meanwhile most ethical teaching is still functioning upon the basis of assumptions which are much farther from the truth than this dreaded determinism. If one had to choose between two errors it would be truer to believe that all social action is economically determined than to believe, as the church seems to do, that ethical action develops in some kind of social vacuum. The only chance the modern man has of achieving a measure of ethical freedom and dignity is to realize with what difficulty he extricates his actions from the pressure of economic self-interest and how necessary and ultimately ethical are the restraints of an ethical society upon his will to power and his lust for gain.

Piercing the Wall Between Races

By Harlan M. Frost

FOR FIVE YEARS I have been serving on the Interracial commission in our city. The experience has been little short of exhilarating—so exhilarating that I covet the privilege of sharing the experience with others.

All of us, who are white and who mean to be Christian, need such an experience; need it for the very saving of our souls. Far and wide the race question is heralded as one of the mountain problems of our times. Yet the interracial movement which has risen in Christian faith to say to this mountain, "Be thou cast into the sea" has as its greatest weakness the timidity of white Christians. "The greatest difficulty with this movement," stated the Negro chairman of our local commission, "is to get white men who will stick. They become members, make a good start and then as soon as any criticism comes they gradually fade out of the picture."

And the result is that the white Christians and the white Christian minister, in particular, is in a strange predicament. We preach a faith which declares with Paul that in Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female. We pick up magazine articles and mission study books which declare with Basil Matthews that Mt. Everest and the race problem have much in common; "they are both of them, in their separate ways, the biggest thing in the world." But what do we do about it?

Personal Experience

Six years ago I was holding certain convictions of long standing that God is no respecter of persons. But that, like Peter, I should seek out "Cornelius," had not occurred to me. Indeed, the whole problem seemed remote. Because it was remote, because I had never pierced the wall which separates the races

and found sufficient friendships to provide balancing judgments, my interracial convictions were of the mind more than the heart. When someone swooped down with "But you don't know the Negro; now I have lived in the south, etc., etc.," or with "Would you allow your daughter to marry—," these prove-it-all birds of the air devoured the seed of my interracial conviction. And I do not think I was worse than many of my brethren. There is the cautious brother who says it is not wise to get too deeply involved with interracial contacts because "the problem is so explosive!" By his caution he reveals that his interracial conviction has no deepness of earth. Or if these soils of the parable do not describe us, the cares of the parish and the deceitfulness of the cry, "I'm too busy," choke our activity and prove that the seed has fallen among thorns.

An Invitation—and More

But in the summer of 1925 my wife and I attended an interracial week at a conference. We came home determined that we would at least get acquainted with the pastor and his family of the leading colored church of our denomination in our city. We invited them over. Out of that invitation all manner of things began to happen. First, an invitation to join the Interracial commission of our city; then the opportunity to voice the faith that was within us before several mixed groups; then the request to act as chairman of the education committee of the commission and the embarking of that committee on a long, long trail, not into the land of dreams but into the land of thorns.

But these were externals. Out of them have come the intangibles. First a subtle change in our inward selves. To enter a new thought life through the

gateway of another tongue is an expanding experience reported by all who speak two or more languages. Similar expansion of souls awaits those who clasp their hands across barriers. It began with appreciation of the epic in progress which has characterized the Negro in the sixty-five years since slavery. Phyllis Wheatley, Benjamin Banneker, Frederick Douglass, Alexander Crummel—these were not even names to us. Booker T. Washington and Paul Lawrence Dunbar we knew. But these others were, as Elizabeth Ross Haynes has called them, "unsung heroes." And the moderns—H. O. Tanner, artist; James Weldon Johnson and Countee Cullen, poets; G. W. Carver, scientist extraordinary; Burleigh Dett, and the numerous composers and singers; Chestnutt, Dubois and the writers—they, too, were strangers.

From Appreciation to Friendship

What began in appreciation deepened in friendship. We have been entertained in Negro homes where every appointment was eloquent of culture and where time has flown as only time can fly when aspiration, humor and goodly fellowship conspire to send conversation to high levels. Before a flickering grate fire with the light turned low we have listened to the confidences and revelations of mind and heart from Negro friends with all the barriers down. To any white man who has thus listened to the recital of wounds and hurts of soul caused by white prejudice, there comes painful growth. One emerges humbled, chastened, under a sense of sin, but with dim though dawning understanding.

Never after that does the race question seem remote. Never again does the cry that one does not know the Negro or any other alarmist cry unarm. For after that we know we know, and these others do not. Have we not glimpsed, for at least a moment, through the very eyes of "the tinted races," how they conclude with C. F. Andrews that "what has sometimes been called 'The Religion of the White Race' has in some directions taken the place of the Christian religion to all intents and purposes"? Let none of us white folks be fooled. The race question remote? It knocks at our doors. White people live under its subtle flatteries of supposed superiority, and colored people face its discriminations day in and day out. To many of their own people who work with the interracial movement to cast this mountain into the sea by good will, Negroes say, "What's the use? It doesn't count. White people preach but they do not practise."

Sense of Frustration Gone

After appreciation, friendship and understanding, there came joy; joy over the disappearance of the old sense of frustration in the face of this problem. Interracial committees yield ever and again some tangible result; a new opportunity for Negro employment here, or an appointment of a home visitor in

the schools, there. At the least one is heartened by the consciousness of trying to do as well as talk, and by the knowledge that that effort strengthens the hand of every Negro who stakes his faith in goodwill. From Negroes all over the city there have come to us expressions of appreciation out of all proportion to the services we have rendered—a fact in itself vocal of how high the middle wall of partition has been raised between the races and of how few there are that pierce it.

Not all of this testimony can be so rosy. There have been white friends who have asked if I was not aware that I was preaching to a "bunch of ku kluxers." It has been suggested that it would be wise to "lay off" too much interracial teaching. But there have been other white friends who have understood and approved. When a brother rises to testify: "The pastor preaches a good deal about friendship to all peoples and I could not see it but my eyes have been opened," and then relates changes in his daily attitudes in his work, one feels that at least one stone of the mountain is moving.

All this has been written as between white and black. But will not those who have opened gateways between white and yellow, Jew and Christian, Nordic and foreign born testify to a similar experience?

Suffering from Spiritual Poisoning

We white Christians have been suffering from spiritual poisoning. The truth is, race prejudice hurts us who hold it equally with those against whom we direct it. Our misconceptions, our dark forebodings, our bland condescensions, our superior separateness corrupt us without knowledge. They make us cowardly, timid, uncertain. The faith that came from Christ Jesus emboldened the early Christians to move the mountain that stood between Jew, Samaritan, and Gentile. Is that same faith impotent in 1930? Christ challenges us to have more faith in our faith; to go on to interracial committees and "stick"; to seek out and find friends among other peoples; to stand for justice and the square deal even at the price of personal cost. This challenge is no plea merely to help the Negro. It is a summons to save our own souls. Our white Christian world must either answer that summons and answering enter into the joy of our Lord or hear from him that most awful word—"scribes, pharisees, hypocrites!"

Communion

JESUS, forgive if I should break
This bread, or of this wine partake,
Then walk the path of fear.
Jesus, who trod Gethsemane,
And smiled at death on Calvary,
Remove from me the spear
Of cringing, mocking unbelief—
Give me the faith of Golgotha's thief!

WILLIAM ALLEN WARD.

What Einstein Did to My Mind

By Charles Herbert Huestis

A LITTLE girl was describing her first experience in an elevator. "We got into a little room," she said, "and the upstairs came down."

Einstein would quite approve of that statement, for he asserts the dependence of natural law upon the movement of the observer, and that we judge all phenomena from the standpoint of our own system at rest. The only exception to this is the velocity of light, which is constant no matter whether one is moving or not.

It was the paradoxical character of his statements which first awakened my interest in the Einstein theories. The haunting fear of paradox has been the bane of science, but it has always had a charm for me. I shall never forget how, in my boyhood, I found delight in the paradoxes of Zeno. To me, fed up as I was with the conceptual and logical diet of mathematics, it seemed that Zeno's position was impregnable. I was a dunce at mathematics, and no doubt I was glad to see how this old Greek was able to show up the absurdities of the science I hated so.

Paradoxes

Relativity, as everybody knows, is full of paradoxes. An introduction to Einstein is like an adventure with Alice Through the Looking Glass. We have supposed that a yard was always and everywhere thirty-six inches long, that time was accurately measured by clocks and watches, that an object weighing a pound in one place would weigh sixteen ounces in another place, and that when you had measured the length, breadth and thickness of an object, you could state the volume with confidence. But Einstein tells us that there are circumstances in which a yard may be contracted to a span, an hour may shrink to a mere fraction of sixty minutes, and an object which started weighing a few ounces may come to weigh a ton. All that is necessary to accomplish these miracles is to get the objects moving fast enough, approaching the velocity of light, which, it may be said, is the fastest thing in the world. He tells us, moreover, that there is a fourth dimension, namely, time, and that no measurements are correct which leave this out. In Einstein's world, cause and effect have no meaning, except for purposes of explanation. There are no straight lines, space is curved, and imparts its curvature on the movement of objects in space. Newton's famous apple did not fall to the ground because a mysterious power called gravitation drew it down, but because the world is made that way. Circles exist for tangents, and the ratio between the diameter and circumference of a circle varies from time to time, depending upon whether the circle is rotating or at rest. In such a world, one is reminded of the reason why Pat pre-

ferred a train wreck to a ship wreck. "In a train wreck," he said, "there you are, but in a ship wreck, where are you?"

The worst of it is that Einstein proves that what he states is true. His world is not the conceptual world of mathematics, but the real world of experience. He followed the example of his great forerunner, Galileo. Up to the time of this great physicist, it used to be thought that a heavy weight would fall faster than a light one. Had not Aristotle said so?—and no one thought of disputing Aristotle. But one day Galileo ascended the leaning tower of Pisa, and let two objects of unequal weight fall, and they reached the ground at the same time! In like manner, Einstein based his conclusions upon the observance of actual events.

Authority and Experience

This leads me to speak of the first thing Einstein did to my mind. He strengthened my confidence in the deliverance of experience. The curse of formal education, from which, like other boys, I suffered, is that it takes a lad out of a world rich in experience, and introduces him to a world of authority. He is taught that one and one make two, yet he knows this is not true of two drops of mercury which happen to come together, or of two fishes in a pool. He is taught that a straight line is the shortest distance between two points, and then that only one straight line can be drawn between two points, while on the globe before him he can see plainly a large number of curved lines passing through the two poles by the shortest distance possible on the surface of the earth.

The world of experience is full of movement, but in Euclid's world movement has no place. It is a static world. Some of us remember the shock we got when in the fourth proposition of his first book, Euclid proposed to make his proof by lifting one triangle and depositing it on the other. It seemed a highly improper thing to do. Indeed, Euclid's world is not even a concrete world. It is a world of points and lines and planes which you cannot make concrete. As soon as you attempt to do so, as for instance when you put a point on the blackboard, it vanishes, for the point has magnitude which Euclid's definition denies. Even his propositions, such as the one that the interior angles of a triangle are together equal to two right angles, is only true in a flat world, which is not the world we inhabit.

Not Content with Surface

I remember how years ago I was awakened from the dogmatic slumber into which my formal education had plunged me, when my little boy came to me with a sliver of wood and said, "Show me the inside,

Daddy." I promptly took my pen knife and split the sliver in two. But my lad's mind—he had not yet gone to school—was too acute for me. "But that is the outside now," he cried with glee, "show me the inside." It was then I first realized dimly what Bergson later taught me to see, namely, that the mind cannot penetrate into the inner heart of things, but must be content with surface only. That is one reason why nature is so full of paradox, and Einstein's word to us is just this, that the data of experience must be accepted no matter how paradoxical they may seem.

The Everyday World of Experience

How different the real everyday world which we experience is from the world of science and mathematics! Take the ideas of space and time, with which relativity is chiefly concerned. We move to and fro, we let our eyes wander, and thus we get the conception of space. We put our finger on our pulse, and count its beats. We remember that a short time ago we heard the clock strike, and are reminded that in half an hour we have an engagement. Thus we get the idea of time. Then, in the interests of formal knowledge, we invent standards and instruments for measuring time and space, clocks whose faces are divided into sections of twelves and sixties (which, it is to be noted, are really space measurements) and measuring sticks which are divided into feet and inches. This is public time and space, and very useful when we wish to communicate with one another or make plans for buildings or keep engagements. But is it not the height of absurdity to say that an hour spent in agreeable company is the same length as an hour spent at an isolated station, waiting for a late train; or that a mile in a motor car is the same distance as a mile in an ox cart?

How slow ye move ye weary hours,
As ye were wae and weary;
It was not sae, ye glinted by
When I was wi' my dearie.

In Einstein's world, space by itself and time by itself sink to shadows, and only a union of the two preserves reality. And this is true of experience—we live every day in a world not of three but of four dimensions, and the fourth dimension is time. What we experience in daily life is not objects but *events*. Things not only are, they *happen*.

This leads me to speak of the next thing Einstein did to my mind; namely, he emancipated me from the dominance of merely spatial ideas, and revealed to me more fully the world of time. He taught me to hear what the years and the centuries have to say against the hours and the minutes; to resist the usurpation of particulars and penetrate to their catholic sense. This is a much needed lesson for today. We are too largely swayed by spatial conceptions. We talk of bigness and swiftness: big business, big empires, big buildings; swift ships, swift motor cars, swift aeroplanes. We have annihilated space, we say, but space

still rules our minds. There is another test to which we must put these big, swift things. Will they last? That is the test to which Paul put the big things of his day—prophecy, the big thing of the Hebrews; knowledge, the big thing of the Greeks; and tongues, the big thing of the Christians. The fault Paul found with these big things was that they did not last. Prophecies fail, tongues cease, knowledge vanishes away; only love endures.

The Heart of Reality

Bergson teaches that duration—the time we feel—is the very heart of reality; and Einstein would seem to agree with that. He even refuses to accept the idea of an infinite universe. He thinks the universe is finite, and yet it has no boundaries. Its magnitude depends upon its density. If it were of the density of water, it would measure not more than three hundred and fifty million miles in diameter, but we know there are stars so distant that the light we see today started hundreds of thousands and perhaps millions of years ago; so the universe must be much larger than that. Some have estimated its diameter to be four hundred trillion miles, but we need not bother about that. Einstein thinks the universe is curved like a sphere, or perhaps like a cylinder. Professor Eddington has suggested that the spiral nebulae may be just ghosts of our own and other solar systems in their beginnings, returning now to their haunts of millions of years ago. That is a curious fancy. I am tempted here to speak of Einstein's conceptions of gravitation and the curvature of space, but the ideas are too subtle and elusive for my present purpose.

Another thing Einstein has done to my mind is to strengthen my intellectual desire for unity. I suppose that is the philosophic passion par excellence. Men of philosophic mind have ever sought to bring all phenomena within a single formula. The ancient Greek philosophers found this in water, air, fire. Pythagoras said man was the measure of all things. The Platonists spoke of the "logos" as the solving word, and the Hindus summed up all in Brahma:

They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.

In seeking to bring the world of physical phenomena within one category—one supreme equation—Einstein is again following the pathway of his fellows in the past. Tycho Brahe brought harmony into the Aristotelian scheme of the universe. The position of Mars in the solar system refused to conform to Aristotle's mechanism by an amount as great as eight minutes of the arc. "Out of these eight minutes," said Kepler, "we will construct a new universe that will explain the motions of all the planets."

In like manner the orbit of Mercury refused to conform to the Newtonian mechanism, and was found to be rotating in its own plane at the rate of forty-three

seconds a century. Out of these forty-three seconds, Einstein revolutionized our nineteenth century conceptions not only of astronomical mechanics, but also, as we have seen, of the nature of time and space, and the fundamental ideas of science, and in doing so, he has brought new unity into the universe. His theories have carried us to a height of knowledge which surpasses all elevations hitherto reached in the past, thinking of the race. From this lofty peak, we find ourselves contemplating nature with an insight such as no one has ever had before.

We already had discovered that matter is made up of electrons, and that radiant energy is electro-magnetic. Before Einstein, it was regarded as probable that all physical phenomena except gravitation were manifestations of the electro-magnetic field. Now Einstein has brought gravitation itself within the same structure. Gravitation is no longer a mysterious force acting at a distance, but a fundamental property of things. What philosophy has tried to do in the past, Einstein has done for science. He has for the first time brought mechanical, electro-magnetic and gravitational phenomena into one structure. That is a great achievement, and strengthens our faith in "one God, one law, one element."

Live and Let Live

Then Einstein has strengthened my natural desire to be tolerant—to live and let live. He teaches us that there are different orders of knowledge, and the reality we are seeking has different forms. These orders we must be careful to distinguish and not to confuse. We must not forget that truth in terms of one order may not necessarily be a sufficient guide in the search for truth in another order.

Much is said today about the conflict between science and religion, and Christian apologists have not always been wise in seeking to belittle this conflict. Far better to realize frankly that science and religion belong to different orders of truth and reality. Mr. Bertrand Russell is a competent authority in mathematics, but that does not give him the right, which he

frequently assumes, to speak with authority about the futility of religious belief. Mr. Harry Elmer Barnes at a recent scientific conference said, "Sin goes into the limbo of ancient superstitions such as witchcraft and sacrifice." Professor Barnes is a teacher of sociology in a girls' college, and a very acute authority in his own field; but the Hebrew poet who from a keen consciousness of sinfulness prayed, "Create in me a clean heart, O God!" was no doubt quite as competent an authority as Professor Barnes, but in another sphere. Indeed, he was probably considerably ahead of Professor Barnes in the search for truth. On the other hand, I do not think Christian apologists are following the course of wisdom by nailing the flag of the newer physics to their masthead. However much you may attenuate matter, you do not in that way reach spirit. There is an infinite diameter between the dance of electrons and a sense of beauty or that purity of heart which sees God.

Einstein teaches us to be critical of our own categories. We can see the direction in which we may possess our souls with tranquility and courage. Certain specters which frequently obtrude themselves on the pilgrim's path—materialism, skepticism, and obscurantism—alike vanish into thin air. There comes to us a contentment and a peace that passeth understanding. We grow in tolerance. We know that those whose frame of reference differs from ours may see things differently from what we do. Perhaps they are right and we are wrong, but our right is satisfactory to us, and that is the main thing. As Browning writes:

All that I know
Of a certain star,
Is it can throw
(Like the angled spar)
Now a dart of red,
Now a dart of blue;
Till my friends have said
They would fain see, too,
My star that dartles the red and the blue!
Then it stops like a bird; like a flower half furled:
They must solace themselves with the Saturn above it.
What matter to me if their star is a world?
Mine has opened its soul to me, therefore I love it.

B O O K S

Exciting Sermons

THE FOOLISHNESS OF PREACHING. By Ernest Fremont
Title. Henry Holt and Company, \$2.00

MY nomination to review this collection of Dr. Tittle's sermons comes as a result of my own unguarded enthusiasm. After I had been reading the book for thirty minutes or so I couldn't sit still any longer, but had to go barging in on the literary editor demanding to know whether or not he appreciated the importance of the event which this book represents in the publishing of sermons. "Why," said I, "this is exciting reading! This is something to stand up and cheer over! This is hot stuff!" "That being the case," he replied, "suppose you review it."

Ordinarily, I have no difficulty in restraining my enthusiasm after reading printed sermons. I am anything but an addict to that type of literature; I can take it or leave it alone, and I generally find it easier to leave it alone. But I find it impossible to take that attitude toward Dr. Tittle's preaching, probably because these sermons don't leave me alone. With his first sentence—"Now and then the 'World's Greatest Newspaper' undertakes to tell preachers what they should talk about and especially what they should not talk about in the pulpit"—he takes a running jump into the middle of contemporary life. And from that sentence to the end he is never out of touch with the clamorous confusions and moral betrayals which baffle all of us.

Dr. Tittle divides his book into five general sections. He

opens with a consideration of "The Field of the Pulpit—Life," and that title is enough in itself to give the key to the whole. When he comes to dealing with the relation of religion to the individual, or with the relation of religion to today's society, it is this insistence on taking into account the actual facts, which so much preaching slides smoothly over or ignores altogether, that gives his words a weight of reality seldom encountered. This is preaching, not to the lay figures that seem to be the object of so much homiletic dexterity, but to the bedeviled men and women who find themselves lost in the labyrinth of modern life.

The electric character of preaching of this sort is given extraordinary illustration in the group of four Lenten sermons which stand just ahead of the closing portion of the book. These bear familiar titles: "In the Wilderness," "On the Mountain," "In the Garden," "On the Cross." But the title given the section, "Jesus' Experience of Life and Ours," shows the mood in which Dr. Tittle approaches the interpretation of the life of his Master. The agonies of moral decision which beset Jesus are translated with abrasive vividness into terms of our own dilemmas, and what in other hands has often seemed a poetic legend suddenly blazes forth as an inescapable index of one's own destiny.

Those of us who live in the vicinity of Chicago hear many times of the great church in Evanston which is filled, Sunday after Sunday, with such a congregation as can hardly be matched in this country. In a period when churchgoing is said to be on the decline, a congregation of this sort constitutes something of a phenomenon. But after reading these sermons, one has no difficulty in understanding why the crowds are there. Such preaching as Dr. Tittle's cannot be hid.

PAUL HUTCHINSON.

Books in Brief

SIR HARRY JOHNSTON, HIS LIFE AND LETTERS. By Alex Johnston. Jonathan Cape & Harrison Smith, \$3.50.

There have been few more versatile personalities than Sir Harry—painter, African explorer, linguist, naturalist, colonial administrator, novelist. As a youth he romped through Africa alone with little money, paying his way by the dextrous use of brush and pencil, winning the admiration of Stanley and the friendship of unnumbered native chiefs. He was a convinced imperialist, denouncing England's "weakly peevish dog-in-the-manger attitude" under Gladstone when it would neither claim southwest Africa nor approve of Germany's claim. He had a gift for getting along with almost everybody except the Irish. In his later years he wrote more than a score of novels and compiled a dictionary of the Bantu dialects. These memoirs, compiled by his brother, supplement his own story of his life, published shortly before his death in 1927.

CHICAGO, AN EXPERIMENT IN SOCIAL SCIENCE RESEARCH. By T. V. Smith and Leonard D. White. University of Chicago Press, \$3.00.

For five years there has been going on in Chicago the most extensive, intensive and expensive piece of research into urban life that has ever been undertaken. Several departments of the university have collaborated in the activities of this "local community research committee," and the Laura Spelman Rockefeller fund has financed the enterprise. The study has already produced several books of importance. The present volume, to which ten of the cooperating specialists contribute chapters, is not so much a summary of the results

to date as a collection of samples of the kinds of investigation involved and an indication of the methods used. While Chicago is the immediate field of most, though not all, of the investigations, it is rather a study of the city as a modern social phenomenon than of a particular city. Our biblical narratives begin in Genesis with an ideal garden and end in Revelation with an ideal city. Whether or not we are headed toward an ideal city, we are certainly already in an era when urban life dominates the whole social structure. Civilization in its higher forms is, indeed, indigenous to cities. This book does not profess to give the answer to all the problems of the city, but it gives a fairly complete map of the field in which those problems lie and an outline of the scientific methods by which the solutions are being sought.

THE 42ND PARALLEL. By John Dos Passos. Harper & Brothers, \$2.50.

An attempt to write "the great American novel" in the modern manner. And one of the worthy attempts. Dos Passos tells the tale of five Americans, evidently conceived as typical. The period in which they are depicted is thrown into high relief by two impressionistic devices inserted between episodes in the lives of the characters. "Newsreel," a conglomeration of newspaper headlines suggesting the march of events in terms of the sidewalk public, and "The Camera Eye," a succession of personal experiences as they remain in the author's memory. Here and there are prose poems celebrating the great figures of the era: "Lover of Mankind" (Gene Debs), "The Plant Wizard" (Burbank), "Big Bill" (Haywood, not Thompson), and so on. As the book opens, its five characters seem to have no connection with one another. Before the close, however, Mac, the out-and-in radical; Janey, the adoring secretary; J. Ward Moorehouse, the Horatio Alger public relations counsel; Eleanor Stoddard, the self-focused sophisticate; and Charley, the bit of American driftwood, have made at least tentative touch. All, that is, except Charley. He remains in his own orbit. Presented for the sort of people that they are, the delineation made by Dos Passos is superb. This undeniably is a cross-slice of American life. It is not the whole story, however, for the five characters, with their supporting figures, do not represent anything like all the significant types which are to be found in any American community. And Mr. Dos Passos, by leading those characters with whom he is concerned up to the war abyss and then leaving them there, leaves the most important decade in American life unexplored. For the war and the post-war experience did something even to such Americans as these. And you can't tell the true story of life along the 42nd parallel without taking that into account.

SCIENCE AND THE NEW CIVILIZATION. By Robert A. Millikan. Scribners, \$2.00.

The eminent physicist is an optimist with reference to our mechanized age. Day by day in every way science is making us better and better. It is good to have the testimony of a man of science to the values of faith, but it may be doubted whether the author has seen as far into the problems of civilization as he has into the structure of the atom. The doubt is inspired partly by the fact that he eliminates good will from consideration as a preventive of war, and thinks that dynamite "has exerted a larger influence in that direction than have all the sentimental pacifist organizations that have ever existed." The antithesis between science and emotion will not stand analysis. As a matter of fact, that antithesis is not maintained throughout his argument. All he

really wants to do is to show that science is the friend and not the enemy of a higher civilization, and in that he is right.

SELECTIONS FROM OLD TESTAMENT LITERATURE. Edited by Henry David Gray. Macmillan, \$3.00.

Six hundred pages of selections from the Old Testament (and a few from the Apocrypha) arranged according to types of literature and, in a general way, chronologically, with brief and clear introductions to the larger divisions. Such a collection shows the development of religious ideas and reveals the intrinsic interest of this uniquely valuable body of literature when arranged in a form which invites intelligent reading.

Briefer Still

Youth in Hell. By Albert Bein. Jonathan Cape and Harrison Smith, \$2.50. Life in a reform school, as seen from the inside. The title tells the story. The disintegrating effect on character is shown with hideous completeness.

Look to the East. By Frederick Palmer. Dodd, Mead &

Co., \$3.00. A veteran war correspondent goes back to the orient to discover the chances for more work in that sector. The outlook seems to be promising. He thinks that the missionaries ought to be brought home, and that the Japanese are dangerous.

Hixsoner Big Bill Thompson. By John Bright. Jonathan Cape and Harrison Smith, \$3.50. The smart alecky style of biographical writing applied to Chicago's far-famed mayor. Thompson isn't worth a book of this size, even as an American phenomenon. And if he were, reading twenty pages of this flip sport-sheet diction would be as much as the ordinary reader would want at one sitting.

The Saburov Memoirs, or Bismarck and Russia, by J. Y. Simpson (Macmillan, \$5.50). The memoirs of the Russian ambassador to Berlin, hitherto only privately printed and in French, throw much light upon the League of the Three Emperors in 1881 and the foundations of that "grosse politik" which reached its culmination and crisis thirty-five years later. The editor's scholarly introduction and notes double the value of the documents.

CORRESPONDENCE

Citizenship and the Peace Pact

EDITOR THE CHRISTIAN CENTURY:

SIR: The courts continue to refuse citizenship to those who have conscientious scruples about taking up arms on the grounds that it would be unconstitutional to do so. To the layman it is becoming increasingly clear that there is a distinct discrepancy between the decisions of these judges and the constitution. Article 6, paragraph 2 of the constitution of the United States, reads as follows:

This constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every state shall be bound thereby; anything in the constitution or laws of any state to the contrary notwithstanding.

The Kellogg-Briand treaty declares that "the high contracting parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or whatever origin they may be, which may arise among them, shall never be sought, except by pacific means." This treaty, according to the constitution, is the supreme law of the land; and the judges in every state shall be bound thereby.

Judge Burrows, in passing on the Macintosh case, said that the petitioner, because he would not bear arms in defense of the United States, "was not attached to the principles of the constitution" and, therefore, could not be accepted as a citizen. Does the applicant for citizenship occupy an entirely different status, with respect to bearing arms, from one who is already a citizen? Citizenship was denied Professor Macintosh, Madam Schwimmer, Mrs. Webb, Miss Graber, and now F. T. King of Louisiana, because they endorsed the principles enunciated in the Kellogg-Briand pact, to which this country is committed by a treaty with 63 other nations.

The signing of the Kellogg-Briand treaty has given honest, sincere peace advocates a status which they have not heretofore had, and places those who can not become reconciled to war within the category of the true patriot. It restores the word "pacifist" to its rightful place as distinguishing one who holds that war is wrong and believes it so conscientiously that he wants to do something about it. The citizen can now urge with utmost freedom that the arbitrament of arms must yield to the arbitrament of reason and law.

Since the Kellogg-Briand treaty is the supreme law of the land,

a teacher in our public schools may lawfully put upon the walls of her class room the motto, "The United States renounces war as an instrument of national policy," and her patriotism can not be impugned. She may teach that war is not inevitable, which theory is recognized by the Kellogg-Briand treaty when it states that international disputes shall never be settled except by pacific means. All this a citizen can hold and teach with boldness, but an alien can not do so and become a citizen of the United States. According to these judges fitness for citizenship consists in being willing to bear arms, a thing which the Kellogg-Briand treaty was clearly enacted to make unlawful.

Our judges are befuddled and it is high time that the supreme court should say what opinions an alien may have concerning war when he seeks to become a citizen of the United States. The implications of the Kellogg-Briand treaty are, after all, more far-reaching than most people understand or are willing to admit, and it is possible that in time this treaty may be more effective in preventing war than any naval understandings which may be agreed to by the delegates to the London conference.

Denver, Colo.

WILLIAM E. SWEET.

Priesthood and Fellowship

EDITOR THE CHRISTIAN CENTURY:

SIR: When you say that "we do not know but it does not matter" what Father Williams means by the term "covenanted channel," you miss the crux of this discussion about "The Episcopate and Christian Fellowship." For Father Williams means by this term the power "to execute the functions of a priest in the church of God"—"the impartation, through ordination, of powers and graces to perform certain definite functions in the body of Christ which the layman did not before possess." According to this conception, the priest is one set above and apart from this lay community, the church, by a power that comes directly from God upon him as a chosen delegate. He is, therefore, the passive instrument of God and no longer a constituent part of the Christian community, for now God, through him, acts upon it. He is responsible to God, not to men.

The protest which you make against the various forms which such an assumption of authority presumes is the protest of the awakened spirit of social democracy. For you perceive not only the havoc it works against the individual conscience but its denial of the social fellowship of all Christians as equals. It is the old

issue of the religion of authority against the religion of the spirit, of democracy against autocracy, of the transcendent against the imminent conception of God.

We need not be told that the historical circumstances of a pre-democratic and a pre-scientific age which once gave substance to this "priest" complex have long since passed away. But the dead hand of the past still clutches tenaciously the ancient pre-reformation verbiage in the ordinal of the Book of Common Prayer. Hooker pointed this out in his "Ecclesiastical Polity" when he acknowledged the term "presbyter" as more fit than "priest," "seeing then that sacrifice is now no part of the church ministry" or of the gospel of Christ. When Newman's subtlety proclaimed his discovery of the verbal loopholes left in the thirty-nine articles which enabled Romanists to accept the Anglican organization without maiming their conscience, the Protestant mind of the Anglican church asserted itself and rose up against him. It is this peculiar verbal quality, therefore, of these "port-manteau" words that still retains the Anglo-catholic's hold upon and allegiance to the Episcopal church. And the greatest of these words, and the most sacrosanct, is "priest."

What you see clearly enough is the logical impasse it creates as it exalts the ecclesiastical prestige and the divinity concept of the monarchical episcopate. You are doing a real service, therefore, in clarifying these ideas by your persistent questionings. For the fact of the matter is: The Episcopal church has never clearly made up its mind about the content and the intention of this word "priest." The ancestry of the word is so manifestly undemocratic that, in the face of vital issues of the day, this church stands consciously embarrassed about the emphasis and importance placed upon it and feels as keenly as Dr. Coffin, that to make this feature so important is indeed to speak of "carnal things."

The Episcopal church is suffering from the mental confusion wrought by the stress and strain of outward conformity and lip-service to an utterly outworn conception and practise. And wherein you fault it for lack of straightforwardness in Christian cooperation its only defense is to project this mental confusion upon you. But, once let this issue be made clear in some crisis to the dominantly democratic and Protestant mind of this Protestant Episcopal church and you will soon see the same revolt that drove the Newman tracts into limbo. As a matter of fact, the nature of the ministry of the Episcopal church is already reconciled to the spirit of democracy. It is the ancient verbal content that still persists in the form of its ordinal's expression that remains to plague us all.

New York City.

LESTER LEAKE RILEY.

Missionary Success

EDITOR THE CHRISTIAN CENTURY:

SIR: I hope Rev. Ray Phillips will reply to your editorial, "Can Christian Missions be Saved?" I was somewhat surprised to have you draw such a sweeping conclusion from Mr. Phillips' recent article on the situation in Johannesburg with reference to missions. Your conclusion is that "it is a story of an enterprise almost totally failing to function in the realm of the conditions and issues which are today affecting the natives in South Africa." I cannot for a moment bring myself to agree to such a conclusion after having spent fourteen years myself in mission work in South Africa. I have known Ray Phillips ever since he came to the field, being a member of the same mission and have watched the development and success of his wonderful work with a great deal of interest. My own work, however, has been largely in the country districts and in a training institution, so I by no means have the knowledge of city conditions that Ray Phillips has. But knowing his tremendous enthusiasm and at least somewhat acquainted with the great work he is doing as a Christian social worker, I cannot believe that he himself would like to have one draw the conclusion from his article that mission work has almost totally failed to function in the realm of conditions and issues in South Africa.

When everything has been said that can be said in favor of the need of mission work that will help the native to a better economic status, and I am whole-souled in favor of that type of mission work, the final criterion of judgment as to whether mission work has failed or succeeded must not be on the basis of a better economic status of the natives, but better characters. If natives have made a better success in character building even under adverse economic conditions then the work of their missionaries has not been a failure.

May I further add that again I think your conclusion too sweeping, regarding the remedy of the present situation on mission fields. You state that "more money would lighten certain administrative burdens but it is as clear as sunlight that money would not save this problem. It is no matter of securing more missionaries." Yes, partly so, but believe me that millions more money and hundreds more missionaries would help tremendously to solve the problem. Many of the shortcomings of mission work would not have taken place had there always been more money for mission work and more missionaries to do the work. Natives know that the white race as such is rich, but consider this race grasping because it is sharing so little of its riches for the uplift of the subject races. How embarrassing it is for American missionaries coming from a wealthy land to have to explain to natives that there is no money available when they seek aid for altogether worthy enterprises, more and better schools, better equipment, etc. And how often is a missionary prevented from doing the very things that natives want him to do for them in an economic way because his duties are so many, his field of labor so extensive, his routine work so all-absorbing, because the laborers are so few.

Please do not encourage our American reading public to withhold men, women and money, because you have led them to believe that the mission enterprise is failing. God knows that in all of its weakness and shortcomings it is nevertheless making a hopeful success of bringing better living conditions to the natives for mind, soul and body. That success will be greatly enhanced if the home constituency will help us carry the burden of this great and glorious work on their souls and respond by earnest prayers, encouraging words and generous gifts.

Oberlin, O.

HENRY A. STICK.

Missions Can Be Too Liberal

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent editorial under the caption, "Can Christian Missions be Saved?" seems to me unfortunate, unjustified, and likely to do a lot of harm. This is a poor time for intellectual or spiritual panic, but this editorial reveals a panicky state of mind. When an enterprise does not move the way we anticipated, or does not uphold our brand of liberalism, it is natural for us to assume that all is wrong. There are a multitude of obstacles to missions in most lands at this hour, but when was it ever otherwise? Difficulties have been many in every generation, and the work has always been discouraging. But difficulties acted as a spur to the great missionaries. In any case, let us keep our heads, and refrain from outbursts of pessimism. The missionary movement will weather the present storms.

The assumption that missionaries should necessarily accord with the nationalists in India or the latest leaders of China, and that further success depends upon being revolutionary, is very unfortunate. I have no doubt that a considerable missionary group in both lands does accord largely with the revolutionists. While all missionaries might well be sympathetic toward the aspirations of these peoples, it is not desirable that the missionary movement be committed to such aspirations. The situation of Christianity in these lands is not going to be decided by bringing missionaries into accord with this or that national group or party. Christianity is a fact which does not depend necessarily upon any particular political theory or organization. It may be very wise not to give adherence to the political ideas now rampant in the orient.

A few years may demonstrate that not the radical missionaries but the conservatives may have saved the enterprises in these lands. Some other man's construction of the fact may also succeed. Our success cannot be measured by the degree of accord we achieve with certain social and political groups. The less we commit our movement to that kind of dependence, the better. That the church does its own thinking and maintains its independence is the big matter. Christian missions must not be an appendix to any political or social parties or theories. It has a message greater and more enduring and largely unique, and this must be proclaimed at all costs. The modern missionary movement is not going to break down, and it is not a failure. Its achievements are admitted by practically all except a few radicals here and there, who have no place in their thinking for religion at all. No organization or group of workers can be named that can show achievements comparable to that of missions and the missionaries. If its star is a bit dimmed just now, we may be sure it will rise again into ever greater brightness.

In a rapidly changing world there will be epochs when progress seems impossible. But while seeming to stand still the movement will re-align its forces. That process of re-alignment is now going forward. One dare hazard the prediction that within a few years the movement will recover any losses it has recently suffered. It is also safe to predict that the present critical attitude of many intellectuals in the orient will be altered. Their abhorrence of things western will change to a sounder appraisal and larger appreciation. The tendency to a sounder appreciation of the missionary is already apparent in Japan. In the meantime, we must exercise much patience but keep steadily at the task wherever the conditions permit, and be confident that a new and better day is sure to dawn for missions.

West Virginia Wesleyan College,
Buckhannon, W. Va.

HOMER E. WARK.

Religious Conditions in Russia

EDITOR THE CHRISTIAN CENTURY:

SIR: Because I spent more than four years in bolshevist territory I have read with interest and sympathy the letter of Mr. F. W. Gross on "Conditions in Russia" in your issue of March 19. It is often said that the reports that have come out of Russia regarding religious persecutions are greatly exaggerated. Doubtless there are exaggerations in such reports, and fictions, too. Nevertheless, it is my conviction, based upon experience, that, on the whole, the information that has come out of Russia about these persecutions greatly understates the seriousness of the situation. Reflect upon the individual experience of Mr. Gross alone, and multiply this by—I do not know how many similar instances.

Some favorable things may be said about the bolshevist government, but it would not be easy to exaggerate its frightful, fanatical ruthlessness and cruelty. As a matter of fact, religious persecution has been going on continually, in milder form, for nearly 13 years. In the aggregate it has been unimaginably great.

It should be understood that no great dependence can be placed upon dispatches appearing in certain newspapers written by regular correspondents in Moscow. For example, this applies to the interesting dispatches which appear regularly in the New York Times, one of the most reliable newspapers in the world, under the signature of Mr. Walter Duranty. I know Mr. Duranty, and regard him highly. He is an Englishman, a Cambridge university man. I do not mean that Mr. Duranty sends out false news. I mean that if Mr. Duranty, or any other newspaper or press correspondent, should tell the whole truth, together with some of the "horrible details," about the religious persecutions under the soviet government, he would promptly be sent out of the country. Doubtless, he wishes to remain, and doubtless his paper wishes to maintain a representative in Moscow. Other distinguished correspondents have been sent out of the country.

Dispatches do not come out of Russia which the Moscow government does not approve. This does not mean that there is

never any criticism of the government in such dispatches. Indeed, Moscow welcomes mild criticism on the part of Mr. Duranty and others. It is not strange that the New York Times has at times replied editorially though in a somewhat cryptic and veiled way, to Mr. Duranty's dispatches.

New Gloucester, Maine.

E. W. RANKIN.

Counteracting the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: The Play Right club, sponsored by the Chicago Missionary and Extension society for the children of the city streets, originated in an effort to counteract the alarming influence of crime patterns taken from the movies, headlines of papers and funnies, which children are accepting and imitating from one end of the city to the other. "First we play holdup, then we play burglar, next we play policeman taking to jail and then we play cowboy," said a child of eight. To these children the Indian is a killer, the cowboy a holdup man, and the policeman a tyrant from whom the hero, the bandit, usually escapes with plenty of money and little effort.

After hearing the right kind of stories the children created the name, Play Right club, saying they would play these characters right. Their motto became:

Right playing leads to right thinking;

Right thinking leads to right doing;

Right doing leads to right living;

And right living brings health, friends, success and happiness.

Soon the thought of fair play became equally dominant. The slogan, "The game's the thing," received many interpretations, among them, "We'll play fair; We won't give up when we begin to lose; We won't play for money; We won't always want to be 'It' (leader)." From the beginning parents of the community have been asked to cooperate through get-togethers with the children, but it is only lately that the idea of right community play has begun to take precedence with the children. While the first groups staunchly declared, "We will not play with guns," the children today say, "Our aim is a neighborhood where every child can enjoy good play," which precludes toy pistols and wrong play, not because they are wrong but because there is something better. The children are busy finding means for better play in and out of doors. Old ideas are losing ground and finer ideals are shaping. The groups are becoming more than gangs; they are becoming play-groups with a definite and attractive aim.

Chicago.

BERTHA MARILDA RHODES.

Studying the Racketeers

EDITOR THE CHRISTIAN CENTURY:

SIR: I would like to appeal to readers of The Christian Century for help in a cooperative study of racketeering in the United States. The League for Industrial Democracy has chosen as the subject for its June conference this year "Racketeering High and Low—The Folly of Work," and has asked me to serve as collector of material with a view ultimately of publishing a rather ambitious book that would summarize the worst abuses of our industrial system. We are looking for important facts about racketeering in the power industry, real estate, financial organization, marketing, advertising, insurance, manufacture and labor unionism. We also want facts concerning the more obvious forms of racketeering practiced by gangsters, and concerning legal, political and medical rackets.

Our plan in making this study is to get progressives in all parts of the United States to send in information concerning instances in which they know of some persons or corporations capturing part of our economic resources and machinery and using their position of vantage to extract personal gain without commensurate service. Readers of The Christian Century who have knowledge of specific rackets or who are willing to do some research in this field are asked to write me at 112 East 19th street, New York City.

New York City.

PAUL BLANSHARD.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Robert Ashworth Chosen as Editor of the Baptist

The Baptist, of Chicago, now under private ownership, will have as its editor, beginning Oct. 1, Dr. Robert A. Ashworth, at present minister of the Baptist Church of the Redeemer, Yonkers, N. Y. The acting editor, Dr. U. M. McGuire, and the present staff will carry on until that date. In the announcement of the new editorship, by Dr. Charles H. Sears, of the New York city mission committee, Dr. Ashworth is given high praise: "His knowledge of the denomination, ability as a writer, world outlook, catholicity of spirit, and graciousness of attitude equip him for his difficult undertaking. The paper will undertake to serve the general interests of the denomination. It will not be partisan in its attitude or narrowly sectarian in its spirit." Dr. Ashworth is the author of "The Union of Christian Forces in America," published in 1915, which book was awarded the Greene fund prize of \$1,000 offered by the American Sunday School union for the "best work on Christian unity." The Watchman-Examiner, conservative Baptist weekly of New York, in making announcement of the new editorship, says: "We are glad that Dr. Ashworth is to be the editor. That settles the policy of the paper. In our opinion, Dr. Ashworth will be proud to be called a modernist. That will clarify the atmosphere and will put things on a proper basis. Certainly the modernists have a right to express their opinions."

San Francisco Takes Lead in Church Merger Movement

Characterized by some leaders as the most important step toward church unity ever attempted in this country, the merger of seven churches of three denominations of San Francisco is attracting national attention. The merger involves Trinity center, itself composed of three affiliated churches, Trinity Presbyterian, Bethany Congregational, Mission Park Congregational and Grace Methodist church, and the following missions connected with it: St. Andrew's Methodist, Bethany Methodist and the Community day nursery. Dr. Homer K. Pitman, Presbyterian, and co-pastor at Trinity center, comments: "This merger is not the result of desperation. Both Trinity center and Grace church are going concerns. The purpose of the union is to further the cause of Christian brotherhood and to avoid overlapping programs when we are all working towards the same end."

Dr. Frank K. Sanders Sails For Africa

Dr. Frank Knight Sanders, former dean of Yale divinity school, with Mrs. Sanders, sailed from New York April 10 for Southampton, Eng., on their way to West Central Africa to participate in the 50th anniversary jubilee of the founding of Christian missions there in 1880 by Dr. Sanders' brother, Rev. William H. Sanders. Dr. Sanders, the missionary, has

within the past five years brought to completion a complete translation of the New Testament into the Umbundu language.

Dr. Speer on the Status Of Missions

The attitude of the non-Christian world towards missions is not so much one of

hostility as of expectancy and appeal, Dr. Robert E. Speer told a group of students of Princeton theological seminary at a student mass meeting which he addressed on April 8. "The attitude of hostility has in large part gone," said Dr. Speer in telling of what he found on his recent round-the-world tour, and in its place is an

British Table Talk

London, April 8.

IT was fitting, so the lord mayor said, that the city of London should add the name of Dr. Mott to the long list of eminent men whom they honored for their work. The archbishop of Canterbury made the meeting an occasion for urging the importance of the international mind. He said that Dr. Mott was a good and even a great American, and yet he was also a temporary citizen of every country and an honorary member of every church. He had proved that when Christian men came face to face with the pressing problems of world life they realized the littleness of their divisions. In his speech Dr. Mott said that he had found in all parts of the world a growing interest in religion manifested in inquiry, criticism, discussion and constructive planning. At the close of his speech he said that in Christ and in Christ only can we discover and realize the unity of the human race.

The Archbishop and Taboos On Sex Questions

"I notice how silence in the matter of sex has given place to complete and free discussion," said the archbishop of Canterbury last week. "In these days there is no subject comparable to the subject of sex in the perpetual discussion of every class in the community. In my judgment this is a great improvement." The archbishop proceeded to show the fatal results of repression. There were risks in the modern frankness, but these were preferable to the disasters which followed upon the conspiracy of silence. He further rejoiced in the fact that we are much more positive in these days. The sex impulse is no longer surrounded by negative warnings, and is put among the creative and formative things of every healthy and joyous boy or girl. And yet there are new and insidious poisons which may ruin the natural and healthy fellowship between the sexes. Anyone who knows the life of these times knows perfectly well how baneful are these poisons. The archbishop called for the setting forth before youth of a high and fine ideal, and also for the provision of the means whereby that idea can be reached. In his timely speech the archbishop has done fine service to the community. There are many who, like Dean Inge, are not ashamed to be puritans, and yet will heartily endorse the words of the archbishop. Taboos are futile and kill, but ideals give life.

America's Tenth Man

Under this title Mr. H. W. Peet, who has just returned from America, on Easter Sunday gave an address on the radio. He began by showing the place that the Negro has in the United States. Among his memories of visits paid, Mr. Peet recalled the days spent in Penn school at St. Helena island on the South Carolina coast. The island now has a fine population of educated Negro farmers, mostly owning their land and using modern methods. Many had built their own houses. The island doctor is an old Penn boy, trained at Washington. With this and other striking pictures, Mr. Peet told the story of the ways in which the Negro was educating himself for his part in the American nation. "Culturally," he said, "the Negro has arrived in America. The names of such men as Roland Hayes and Paul Robeson and Countee Cullen are as well known in Britain today as in the United States, but there are many more who have reached the first rank in the field of artistic achievement." Closing his address Mr. Peet quoted a message which Dr. Moton had given him to pass on to all men of good will: "When strong men deal in justice and fairness, they need never fear that the poor are made prosperous, that the weak are made strong, that the ignorant are made wise, and that the erring receive mercy. In proportion as men believe that, we shall have peace without arms, peace with good will. And I believe God is using America as the great laboratory for working out the tremendous problem of human relationships. If the white and black races can learn to live together in America, then they can live together anywhere. I believe that Africa's future is being determined in the United States."

Mr. Joad and the Future of the Churches

Things which he has said in his books, Mr. C. E. M. Joad has now proclaimed in speech, and in this way has furnished startling headlines. The church as an organized society he counts to be doomed, and mankind will substitute for its creeds a widespread experience of what so far has been reserved for the mystics. "A generation is growing to maturity," he declares, "which is to all intents and purposes without religion. They do not believe, they do not want to believe, and the subject bores them." But what of the large membership of the Student Chris-

(Continued on next page)

attitude of appeal and entreaty. These peoples want us to help them, in the spirit of love, sacrifice, in the spirit of Christ." Dr. Speer said that one of the most encouraging things of recent years is the tremendous growth of moral admiration for Jesus in non-Christian lands.

Southern States Regional Conference

The Southern States regional conference and social hygiene institute will be held in New Orleans, May 23-27, under the auspices of the Louisiana state board

of health and the New Orleans council of social agencies. It is expected that health officers, physicians, public health and clinic and school nurses, educators, social workers, parents, club women, church leaders and others interested in social hygiene will be in attendance. On May 23 and 24, there will be round table discussions of technical social hygiene. On May 25 two meetings, one of which will bring together Negro leaders, have been arranged. The regional conference proper will open on May 26 and will continue through the 27th. The program will include addresses by national social hygiene authorities on the subjects: "The cost of syphilis in life and wealth," "What social hygiene means to the community," "The protection of youth from moral hazards," "Congenital syphilis can and must be prevented," "The part of the nurse in social hygiene," "Clinics for venereal diseases," "The parent and sex instruction of children."

Baptist World Alliance Enlarges

New members of the Baptist World Alliance are the Brazilian Baptist convention, 300 churches; the Baptist association of Porto Rico, 50 churches, and the Nigerian Baptist convention, the first native Baptist union in Africa, with 20,000 members.

T. Z. Koo Finds Chinese Students Absorbed by Politics

T. Z. Koo, head of the student department of the Y in China, after a study of the influences affecting student life in that

country, finds politics still the absorbing interest. He is impressed by an almost complete lack of Christian literature in the libraries, which he attributes, not to skepticism as to its value, but to the unwillingness on the part of Chinese libraries to compromise themselves in the eyes of the public by putting Christian books on their shelves.

A Journalist-Author On the Movies

Don C. Seitz, journalist and author, writing in the Parents magazine, states that, although it is found that fully 90 per cent of the films produced are not suitable for children, five million children attend the movies on the average day. As a remedy for the unfortunate situation Mr. Seitz suggests: "Everything would appear to have been done except the most important, that of giving the youngsters amusement that will charm, interest and help educate them in right living. Yet, if parents will be persistently assiduous in working to see that proper pictures are provided for children, the situation is by no means hopeless."

High School Students Consider Paris Pact

A national forum of high school students on the Paris pact for the renunciation of war, with an optional competitive feature in which the grand prize is a \$500 trip to Europe, is being conducted under direction of a national committee of 250 educators, librarians, religious leaders, and editors. Information may be obtained

BRITISH TABLE TALK (Continued from preceding page)

tian movement? There were, the Church Times tells us, 146 young men ordained deacons in 1921, and 439 ordained in 1929. The fact should be made plain that Mr. Joad is on one side of his character a philosopher and on the other a very shallow and flippant journalist, not too sure of his facts. There are certainly more avowed Christian undergraduates today than there were in the years when I knew Oxford best, from 1892 to 1896. There is no question that a large number out of the new generation are impatient of dogma and restive within the church. But, as it has happened before in the long story, the times when there is a strong opposition to the church are also times when its supporters rally to its standards with energy and determination. It is an hour in which men take sides.

EDWARD SHILLITO.

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SHOULD PROHIBITION SUCCEED

?

PUBLIC opinion, after ten years of experience under the Eighteenth Amendment, is still unsettled as to the value of Prohibition. There are doubtful dries . . . wets who wonder . . . dries who wish to have their convictions upheld . . . wets who wish to be shown why their arguments and criticisms against Prohibition are not just. And all will receive a hearing.

Starting May 5 The Christian Science Monitor will give answer to both the wets and dries. In a series of twenty articles it will not only discuss the question, "Has Prohibition Succeeded?" but will go further and deal with the even more vital question, "Should Prohibition Succeed?" It will be the most compact and usable summary possible of the complete case for prohibition from every important aspect.

The articles will appear in twenty issues, starting May 5 and ending June 14. Subscriptions for this six weeks' period are offered for \$1 (4s. 2d.).

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Dr. Butterfield Praises Work of India Missionaries

Dr. Kenyon L. Butterfield, former president of the Massachusetts Agricultural

Special Correspondence from Hawaii

Honolulu, April 21.

"**MA** ke kea o Iesu Kristo" (In the cross of Christ I glory) sang the Oahu Evangelical association in its semi-annual meeting. The gathering ended with its traditional hike for its hundreds of

Where Many Faiths Touch Elbows

Sunday school children and young people. "I take my refuge in the Buddha; I take my refuge in the Dhamma; I take my refuge in the Sangha." So spoke the Buddhist priest, the venerable K. Shinkaku, otherwise known as Mr. Ernest H. Hunt, one time Methodist. Several thousand looked on while according to the Japanese custom priests gave Buddha his 1300th annual washing. "Sh'ma, Yisroel, adonoi elohenu, adonoi echod." Again the ancient declaration was proclaimed at the Passover feast. " . . . we bear witness to the people of the world that with the appearance of the Father and the Son to the Prophet Joseph Smith, in the early spring of 1820, the greatest gospel dispensation of all time was ushered in." The month of April has brought all manner of ceremony and ritual before our people. Other cities of the world have as great a variety of sects and worshippers as Honolulu, but none has them so closely in contact with one another. Many of us break bread with the Mormons, the Buddhists, and the sons of Abraham. One Christian minister ate the passover meal with the Jews this year. He contributed to their ceremony by singing one of their psalms for them. This is the "Crossroads of the Pacific" in more ways than one. The peoples of the Pacific area with all their varying cultures and religions find the opportunity for self-expression here in this outpost of western civilization. Many of us feel that the people of these islands make up the social organism in which the racial and religious problems of the eastern and western cultures will germinate and bring to birth a world understanding. Some leaders feel that as Hawaii goes during the next hundred years so goes Christendom during the next thousand or more years.

Supply Pastorate Fruitful

Dr. Clarence H. Wilson has just completed his third month as supply preacher at Central Union church. His work has been inspiring and has steadied the church during the interim between pastors. This young man of sixty or more summers won immediate response in the hearts of all Honolulu.

Expanding Work by Mission Board

The Hawaiian board of missions adds a church, a Christian education building, and increases the number of its workers in its attempt to help meet the growing needs of the territory. A substantial in-

crease in the funds has been authorized. But only a substantial increase in the vision of some of the leaders and heroic efforts led by them can possibly meet the ever enlarging demands in the work of this board.

Methodists Stress Work With Orientals

The Methodist Episcopal mission has extended its work to 95 preaching places. Twenty-three of its workers are orientals. Two items of their work are of particular interest. Their building campaign has resulted so far in the erection of three new churches. But more important is the fact that five orientals were ordained recently to the gospel ministry. Four of these men are the definite product of missions in Hawaii, having received their training through the Methodist mission or the Honolulu Bible training school of the Hawaiian board. Rev. B. T. Makapagal came to the islands 15 years ago as a Filipino plantation laborer. After some time he left the fields and became a cook in a white family. He opened a strange book—a Bible—which was lying on the table of his employer and was so inspired by its words that he became interested in the Christian church and after a few years developed into a strong Christian leader. The Hawaiian board of missions (Congregational) and the Methodist mission work in perfect comity. Comity is that glorious achievement of modern missions that keeps the enterprising denominations from overlapping in their work. It is that magical element which makes for peace among rival or jealous denominations. It is sometimes simply a "gentlemen's agreement" which makes for the joy of the gentlemen if not for the constituency involved. A Korean must be a Methodist in this land of interracial fellowship or he is not to have the advantage of the fullest Christian cooperation. The same applies to 300 children in a Sunday school! Comity! Comedy! Tragedy!

Consecrate New Bishop

The ancient ceremonies of the church were again brought to light as the Rev. Samuel Harrington Littell, formerly of the Episcopal mission in China, was consecrated bishop of Honolulu with his seat at St. Andrews. He gave evidence of his knowledge of the situation when he said that Hawaii, which had been Christianized by our forefathers, was being re-paganized by the incoming oriental influence. He might also have mentioned certain militaristic and imperialistic influences from our own mainland. The most distinguished clergy present were the Rt. Rev. Hugh L. Burleson, bishop of South Dakota and assessor to the presiding bishop of the Protestant Episcopal church; the Rt. Rev. Edward L. Parsons,

(Continued on next page)

college and also of the Michigan State Agricultural college, has been in India for some months studying the problems of rural education and preparing recommendations for the future. He recently made a comment concerning the current criticism of missionaries. As quoted by the Review of the National Christian Council of India, he said: "If the Europeans and Americans who criticize the missionaries would give one-thousandth part of the time which missionaries give to solid thinking about the welfare of the people of India, would give one-hundredth of the time that missionaries give to work for the benefit of these people, and would give one-tenth of the money which missionaries sacrifice for the country, these critics would have some claim to speak and to be listened to with respect. All this does not mean that missionaries or missions are above criticism. It simply means that I have the greatest admiration for the devotion, the earnestness, and the intelligence of the missionaries in India."

Many Retired Ministers at Penney Memorial Home

About 90 retired ministers and their wives are now living at the J. C. Penney Memorial home, at Penney Farms, Fla., representing 15 denominations.

HAWAII CORRESPONDENCE (Continued from preceding page)

bishop of California; the Rt. Rev. John McKim, bishop of North Tokio; and the Rt. Rev. Henry Bond Restrarick, retired bishop.

Easter in Honolulu

Yesterday was Easter. Life in its most magnificent glory came again to our city. The brilliance of the tropical sunrise had hardly faded before several thousand people were winding their way up the steep slopes of Punchbowl, the extinct volcano. Boy Scouts with ropes helped those who climbed to the summit on foot. Others followed a broad highway which leads around the crater and up through a gap to the huge cross which for a week has stood illuminated above our city. They were following the custom of a most humble man, Johnny Martin, who years ago took a few friends with him to the summit of Punchbowl to welcome the Easter dawn. The Royal Hawaiian band broke the stillness of the morning as they played the prelude. Then followed the formal service in commemoration of the renewed life of our Master. It was still early morning when the throng dispersed and went back again from the mountain into the city. The church bells were ringing. Chimes were playing "Christ the Lord is risen today." Services early and late marked the day of rejoicing. Even the trees and palms and flowers seemed more beautiful. "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." It was a day of hallowed memory and hope. Aloha.

T. MARKHAM TALMAGE.

Temple Sholom, Chicago, Is Dedicated

Rabbi Solomon B. Freehof, Louis L. Mann, Samuel Hirschberg, Louis Wolsey and others delivered sermons at the dedication, last month, of Temple Sholom and the Frankenstein Memorial center, on

the north side of Chicago. The new temple was erected at a cost of \$1,750,000. Tributes were paid to Rabbi Abram Hirshberg, who has served the Sholom congregation for 32 years. The temple was consecrated "to Judaism, the community and the nation."

Another
Notable
Cole
Lecture-
ship » »

« « The Spirit of » » PROTESTANTISM

By*HARRIS E. KIRK

Says Dean O. E. Brown, of Vanderbilt University School of Religion:

"The years 1929-30 mark the fourth Centenary of two crucial events having to do with the birth of Protestantism. In April, 1529, the representatives of the German people signed the historic Protest which gave to Protestantism its name and character. In June, 1530, the German Reform leaders submitted to the Imperial Diet the first Protestant Creed, the Augsburg Confession, wherein they affirmed their acceptance of the Catholic Faith and their condemnation of the Roman abuses. These might well be called the chart and compass of Protestantism. It is thus peculiarly appropriated that the Cole Lectures, 1930, should be devoted to taking the bearings of our present-day Protestantism . . . Dr. Kirk has shown with a gratifying

clearness how the redemptive Spirit of Protestantism furnishes a corrective for the blight of Secularism, the shortsightedness of Humanism, and the futility of a Social Gospel that discards religion. With equal clearness he has shown that 'a pure, undiluted Protestantism' liberates the soul from fanatical bibliolatry, mechanical ecclasticism . . . He gives a vote of confidence to those younger prophets of righteousness in the Church today whose spirit he describes as 'relentlessly critical, daringly adventurous, and gloriously hopeful.' In the midst of the chaotic confusion of our many would-be oracles, he hears the voice of one who not only says, 'Let there be light,' but, without hesitation adds, 'I am the Light of the World.'"

*Harris E. Kirk

Sometime moderator of the Presbyterian Church in the U. S. (1928); summer preacher in Westminster Chapel, London (1922-27); Sprunt Lecturer, Union Theological Seminary, Va. (1916); Carew Lecturer (1916) and special lecturer on homiletics and psychology, Hartford Theological Seminary (1919-24); Shepherd lecturer, Bangor Theological Seminary (1928); annual lecturer on historical Christianity at Princeton University (since 1923); and pastor, Franklin St. Church, Baltimore, (since 1901).

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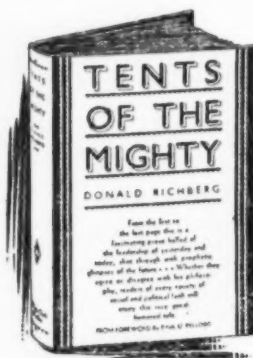
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Michigan Has New Methodist Church
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The new Central Methodist church,

Muskegon, Mich., recently dedicated by
Bishop Nicholson, is being characterized
as "the most beautiful church for the cost

Special Correspondence from Cleveland

Cleveland, April 19.

SOMETHING new under the sun seems to be in store for Cleveland in the form of a "Community religious hour" to be held on Sunday afternoons from October to April, beginning in the fall in which representative Forum on leaders of the Jewish, Catholic and Protestant faiths will speak on religious themes, following which there will be a free-for-all discussion. These meetings will differ from the ordinary Sunday evening club in that many points of view will be represented, and the speaker will be asked to defend himself against his listeners. Unlike most forums, the topics will be distinctly religious. The aim is to give the unchurched crowds of Cleveland a chance to discuss questions of faith with leaders of the three great religious groups. The meetings will be sponsored by an organization of individuals, who will represent no one but themselves. Already there are assurances of liberal support from all three groups. The moving spirit behind this rather dazzling experiment is E. R. Wright, formerly secretary of the federated churches, assisted by his brother, A. J. Wright.

Home Mission Territory

John Prucha, the survey secretary of the federated churches, has unearthed some interesting facts concerning the foreign churches of the city. Out of 300 white Protestant churches, 105 still use some language other than English in at least a portion of their services. These churches have 19 per cent of the Protestant church membership of the city. Twenty-four organizations receive home mission aid to the extent of \$25,000 a year, which is about equal to the combined salaries of two of the ministers who preach on Euclid avenue!

Will Master-Lessons Breed Master-Sermons?

The Cleveland public schools are conducting some experiments in the use of the radio which may have far-reaching consequences for the churches. Our superintendent, R. G. Jones, has intimated that many times the teacher is compelled to give instruction on topics about which she knows but little. To remedy this situation it is suggested that men who really know their subjects prepare "master lessons" which would be given over the air, the classroom teacher merely supplementing and following up the material which was presented by radio. Two of our new schools are equipped with both transmitting and receiving sets in every room. Ten days ago a most interesting experiment was carried out. While Carveth Wells lectured in person in John Hay high school on "In Coldest Africa," his voice was transmitted to audiences assembled in four other buildings. By means of duplicate films, the same pictures were shown in all

five places. But is there not an even greater need for "master sermons" than there is for "master lessons"? Some day we may have a hook-up of churches by which the voices of our few truly great preachers will reach a multitude of congregations. Such an arrangement would save the ministers the toil of preparing many utterly useless sermons, and spare the public many a dreary half hour.

Closing a Successful Pastorate

The resignation of Harvey E. Holt from the pastorate of the North Presbyterian church of Cleveland and his acceptance of a call to the Crestview Presbyterian church of Columbus marks the close of a most interesting pastorate. Mr. Holt came to what had once been a great family church stranded in a nondescript but largely foreign neighborhood some two miles east of the public square. With tact and patience he followed up the connections which the past had given the church in order to find workers to meet the present needs of its community. Thus was he able to maintain for 12 years a fruitful ministry in one of Cleveland's dingiest neighborhoods. Instead of being pauperized by the liberal aid of Cleveland presbytery, North church has actually raised as much money for current expenses and more for benevolences in recent years than in the palmy decades when multitudes of prosperous folk thronged her doors.

Endowments Support Episcopal Churches

In Cleveland as elsewhere the Episcopalians specialize in downtown churches where one may pause and worship amidst the memorials of the past. A glimpse into the records of the diocese reveals how these enterprises are financed. Trinity cathedral, a shrine of marvelous beauty, has endowments of over \$300,000, while Grace church, which calls itself "The Little Church around the Corner," has \$45,000, and Old St. Johns, which boasts the oldest ecclesiastical building in the city, has \$53,000 in invested funds.

And So Forth

After sharing the same suite of offices for fourteen years the local Presbyterian and Congregational officials are moving into separate quarters. But the only cause for this separation is that the building management found another tenant who would pay more rent! . . . The experiment of holding the Lenten noonday meetings in the Euclid Avenue Baptist church instead of a theater has not proved entirely successful. The combination of widespread unemployment with the remoteness of the place of meeting from the big office buildings brought both lessened attendance and smaller collections—although the speakers were well received.

JOHN R. SCOTTFORD.

in all Michigan." The expenditure was \$350,000. Rev. A. R. Johns is the minister in this field.

Episcopal Seminary Raising Near-Million
General theological seminary, Episcopal

Special Correspondence from Detroit

Detroit, April 21.

THIS city, which has been noted for its extensive observance of Good Friday, broke all records in that respect this year. It was estimated by those in a position to know that 350,000 attended during the three hours observance of this day by Catholics and Protestants in churches and theaters. The magnitude of the celebration can be appraised by a study of these figures: More than 200 three-hour services were held throughout the metropolitan area; all of the 150 Roman Catholic churches had services; all but seven of the 32 Episcopal parishes; and above 50 other churches of many denominations. More than a score of the services were held in the larger theaters, three of which seat over 3,000. Thirty-five thousand business places, ranging from small shops to the big downtown department stores and many large factories, closed their doors to release their employees for the devotions. All city offices were closed at noon. The city employees working by the hour were released without loss of pay to attend the services.

Easter Fills Churches

If the Good Friday celebration was impressive Easter Sunday was equally so. Woodward avenue became a second Fifth avenue in its procession of worshippers. Two of the churches on this street held duplicate morning services, the first at 9:30, the second at 11. In that section of Woodward where six large Protestant churches are located within eight blocks it is estimated that 10,000 worshippers were in these churches at the various services on Easter Sunday. Large ingatherings are reported by many of the pastors and the Monday newspapers devoted much space to descriptions and pictures of the throngs of worshippers, and also extracts from numerous sermons. It is doubtful if there is a city in the country where the newspapers give more generous space to religious affairs than Detroit.

Famous Athlete Addresses Y

Alfred W. Place, the renowned "Stuffy" Place of 1901-03, Chicago university strong man and protege of Stagg, has become a Detroit resident. Mr. Place, who held a pastorate for a while in greater Pittsburgh, then went to Japan as a teacher in a mission school at Tokyo, is now an industrial engineer, but his interest in Christian work, athletics and clean sport, is as keen as ever. He was a speaker at the early morning Easter service at the downtown Y. M. C. A., Sunday morning, April 20.

Bird Lover Professes Religious Faith

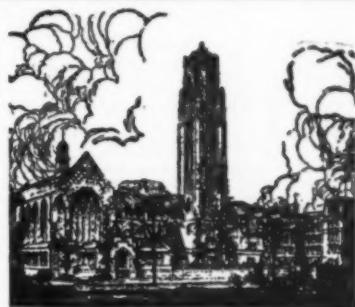
Jack Miner, famed bird man of Kingsville, Ont., celebrated his 65th anniversary

April 12 with Henry Ford as a dinner guest. Miner's farm and wild geese sanctuary is a mecca for thousands of visitors every spring. It is Jack Miner's theory that it is man who is "wild" and not beasts and birds. He is a rugged character, devoutly religious, and only a few days ago spoke in Metropolitan Methodist church here to a thousand people on "Why I Believe in God." I first met Jack Miner when I came to Detroit ten years ago. He spoke before our Sunday school at old Central Christian church, and I have since visited him at his farm. I have been interested in the transformation that fame has wrought in this interesting personality. Inwardly, he is the same simple, kindly, whimsical soul; but in dress and manners he has become a kind of rural Chesterfield.

University Prospers Under New President

When Dr. Clarence Cook Little resigned from the presidency of the University of Michigan it was freely predicted that his successor, when chosen, would be a very different type of man. And that is just what happened when the regents selected Dr. Alexander G. Ruthven, zoologist, to succeed the brilliant and erratic Dr. Little. The new president is 48, only 6 years older than his predecessor. He is an Iowan by birth and has been in the faculty of the U. of M. since 1911. He is a gentleman of pleasing personality, rather retiring and not given to much speech-making; but he is capable, easy to work with and understands the "inwards" of university life and faculty management. He has a delightful family. Under this new headship the university continues to go forward. There is a steady increase in the enrolment of students and the numbers entering from foreign universities and colleges are also growing. The total number of graduate students last year was 2,042 as against 395 18 years ago.

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Community Church Workers to
Hold Convention

The biennial convention of the Commu-

Special Correspondence from Rochester

Rochester, N. Y., April 11.

THIS Lenten season has been an active one in the religious life of Rochester. Beginning in February and extending over into Lent, Doctor George Wood Anderson led a group of eight Methodist churches

in a revival campaign in the First Methodist church. The

campaign could scarcely be called a success. There were obvious defects in the organization and publicity. The music was mediocre, the attendance irregular. One could not help feeling a measure of sympathy for Dr. Anderson as he made an earnest attempt to reach a shifting and apathetic group. Apparently mass evangelism has completely lost its appeal so far as Rochester is concerned. One is led to question the wisdom of the committee which is planning for a city-wide campaign under the leadership of Gipsy Smith for next fall.

New Episcopal Churches

The Episcopalians dedicated two beautiful new churches on successive Sundays in March, the Church of the Ascension on Lake Avenue, and St. Thomas' in the rapidly growing district at the southern edge of the city.

Churches Help Unemployed

The unemployment situation in Rochester has been grave throughout the winter, placing an unusual strain upon the resources of all the relief organizations. A ministerial committee on unemployment was formed, with Rev. Spencer Owens of Spencer-Ripley Methodist church as chairman. The committee initiated a study of the extent and causes of unemployment, a consideration of the immediate steps demanded by the present emergency, and of the basic remedial measures needed to prevent its recurrence. By appeals from the pulpits and through the circularization of their constituency several hundred men have been provided with at least temporary employment.

Church Federation Makes Advance Plans

The federation of churches, under the leadership of its executive secretary, Dr. Orlo Price, has made a study of the religious needs of the inmates of the hospitals, homes, and penal institutions of the city. As a result of several meetings of the social service committee of the federation, of which Rev. Frederick E. Reissig of Emmanuel Lutheran church is chairman, the work has been allocated to the various denominations. The Episcopal church, which for years has been active in the field, will continue to furnish workers for the institutions which receive chronic patients. The Lutherans are to place a full-time worker in the penal institutions.

The other cooperating bodies are to supply a chaplain for the transient hospitals. Announcement has just been made of the selection of the Rev. Frederick Palmer, now pastor of the Presbyterian church at Holley, N. Y., for this post. The federation, under its educational director, Mr. Willkens, has just completed a successful year's work in the Central leadership training school. The commencement of the school was held in the Church of the Reformation, where three people were awarded the diplomas of the school, and 340 were granted credits toward their graduation.

Protest and Counter-Protest on Russia

Under the leadership of Bishop O'Hern of the Catholic diocese of Rochester, a non-sectarian mass-meeting was held in Convention hall to protest against religious persecution in Russia. Leaders from the Jewish and Protestant bodies were on the program. The principal address was delivered by Father Walsh of Georgetown university. Two of the religious leaders of the city, Dr. Williams of the First Unitarian church, and Dr. Cushman of Asbury Methodist, publicly disassociated themselves from the protest. On the same night various groups friendly to Russia met in the Labor lyceum, where the speakers charged that the churches were the tools of capitalism. One may sympathize deeply with the persecuted church in Russia today, and still wonder just what good purpose is served by the meetings of protest.

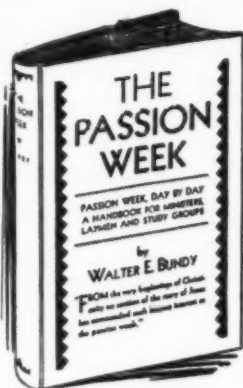
Lenten Services Attract

Meanwhile the spiritual significance of Lent has not been forgotten. The noonday services at Christ Episcopal church have been attended by congregations which day after day have filled the church. The preachers have been good and great men, but I do not believe that the people come primarily to hear the addresses. They come rather because of the quiet spirit of worship which makes this beautiful old church a blessed place.

Other Lenten Observances

This week the Rochester Youth federation presented "The Rock," a moving drama of the life of Peter, in Brick church institute. The chorus of the Eastman school of music united with the boys' choir of St. Paul's church to give two beautiful renditions of Bach's Passion of St. Matthew. During Holy week, in addition to the services in Christ church, there will be noonday services in the First Methodist church and in the Baptist temple, addressed by President Beaven of the divinity school, and by Dr. Raymon Kistler of Central Presbyterian church. No less

(Continued on page 575)



A swift presentation of the Jerusalem drama that cost Jesus his life

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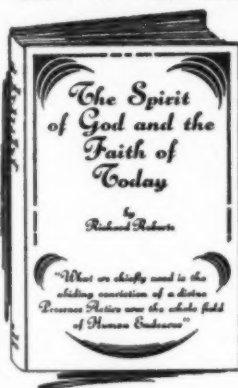


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nity Church Workers of the U. S. A. will be held May 13-15, in Community church, Park Ridge, Ill.—Rev. O. F. Jordan minister—which was one of the first half-dozen community churches to be established in America. Among the speakers who will address the convention are Burris A. Jenkins, Henry Nelson Wieman, Milton S. Littlefield, Alva W. Taylor, C. C. Morrison, Charles W. Gilkey and 15 others. The conference will open with a sacred musicale by the Metropolitan church choir of Chicago, noted colored chorus of 100 voices. J. R. Hargreaves is secretary of this community church organization.

Dean Weigle Declares Religious Education Must Seek Truth

Declaring that the most important issue today in religious education, is the relation which Christian training bears to science, and asserting the mutual need of the two fields, one for the other, Dean Luther A. Weigle of the Yale divinity school, outlined the present status of religious education in an address which he

gave recently before the student body of Boston university's school of religious education and social service. "There are three kinds of authority in the world today," Dean Weigle asserted. "They are the authority of force, which takes the

form of command; the authority of inertia, which is custom and habit; and of truth, which is searching and experiment. It is this last phase which teachers in religious education must foster and develop." The outstanding problem of our times,

Special Correspondence from Washington

Washington, D. C., April 16.

THE pre-Easter days have been exceedingly busy ones in Washington churches. Dr. A. Earl Kernahan and his staff have just gone from us, leaving in their wake a fragrant memory. The preliminary canvass brought to

Visitation Campaign light upwards of 12,000 Protestants who had their

membership in churches outside this city. Thirty-seven thousand others disclaimed any actual church relationship but expressed a preference for some particular church or denomination. Nearly 4,000 workers recruited from the cooperating churches went out two and two on Sunday afternoon, April 6, in a downpour of rain. On Friday evening they met for a final report. Almost 6,000 signed cards resulted from the week's work. Easter Sunday will probably witness the largest ingathering in many a year. Not all of the churches cooperated and some who gave the campaign their approval at the start were not there at the finish, but those who did cooperate have been richly rewarded both in the new recruits gained and in the added impulse given to their constituency. Sometime, some objective big enough and powerful enough to enlist the support of all the forces of Protestantism may come along, but as yet this correspondent has not seen it. The independence of the local church is a doctrine heartily subscribed to by others than those who adhere to the congregational form of government, it seems. Quite often a good cause suffers because we do not know how to pull together, or is it rather that we will not?

Dr. Ainslie Makes the Front Page

The annual series of Lenten services draws to a close this week with Dr. Peter Ainslie of Baltimore doing the preaching. Dr. Ralph Sockman and Dr. Kernahan, in

addition to local preachers, have preceded Dr. Ainslie. The local papers have been giving little space to the meetings until the final week when the speaker made reference to army chaplains and said there was "no more justification for chaplains in the army than there is for chaplains in speak-easies." Presto! He became front page copy over night. The remark has caused a furor of excitement and more so because the D. A. R. is holding its annual session here this week. Speaking of the D. A. R., this organization is meeting for the first time in Constitution hall, its new \$3,000,000 white marble home.

Another Church Leaves Downtown

The problem of relocating the downtown church that is compelled to move or thinks it desirable to move, is a serious one. Metropolitan Methodist church, Dr. J. S. Montgomery, pastor, does not want to move, but the government needs the site for its expansion program. The church has definitely decided to build on a location fronting the American university campus, four miles out from the center of the city. Thus is the number of downtown churches steadily dwindling. After January 1, next, Epiphany Episcopal, New York Avenue Presbyterian, Mt. Vernon Place Methodist south, Calvary Baptist and First Congregational will be the only downtown churches left and there is a "For Sale" sign on the property of the last named.

What Did the Hearings Accomplish?

The recent wet-dry hearings before the judiciary committee of the house, brought to the city distinguished protagonists of both camps. Much oratory was uncorked and enough statistical information to prove or disprove anything. A generous backing of loyal citizenry was always present at the hearings and applause frequently enlivened the proceedings. What was accomplished, no one seems to know. The members of the committee appear to be of the same mind still and unless sentiment around the country has been altered by the outrageous unfairness of the wet press, the matter remains very much as it was. Both drys and wets think just as they did, only a little more strongly.

And So Forth

An unusually large number of local pastors have been absent from their pulpits through illness during the late winter. At one time the pastors of five of our large churches were incapacitated for duty. . . . American university announces its second annual retreat for ministers, April 23 and 29. Dr. James Moffatt and Dr. Edward A. Steiner are to be the speakers. WILLIAM S. ABERNETHY.

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an Wiegles added, is "whether, after all, have any message to give."

Gandhi's Early Backgrounds

The following facts concerning Mahatma Gandhi are from Sailendra Anth Ghose, a fellow countryman: "Gandhi was born to luxury and ease. His father was the prime minister of a native Indian state, receiving the lavish emoluments for which India is famous. When he departed the family home, however, to complete his education at Trinity Inn in London he dedicated himself to work, was graduated with honors, and was admitted to the bar. Gandhi and his wife were each thirteen years old when they married. Since their adult life they have been constantly at each other's side. They have four children. Gandhi's mother was an orthodox Hindu and confirmed pacifist. It was from her counsel that he drew the principles of which he has become a great exponent."

Chinese Christian Leader Reports on Religious Status in China

Dr. Cheng Ching Yi, moderator of the Church of Christ in China, in the yearbook of the Christian movement in China, points out that the anti-Christian outburst, which began in 1922, has resulted in at least four positive benefits to the Chinese church: 1. The spirit of self-complacency has been reduced. 2. There has been a fresh stimulus to make new adjustments and formulate new policies, as indicated, for example, in the rapid growth of the emphasis on an indigenous church. 3. Christians have been forced to think for themselves and to re-examine their own faith. 4. The time of testing has sifted out from the church those whose membership in it did not rest upon any deep spiritual basis.

Swarthmore Professor Modernizes "The Lord Is My Shepherd"

Dr. Jesse Holmes, professor of philosophy at Swarthmore, speaking recently in Columbia university's symposium on religion as the representative of Quakerism, urged scrapping the pastoral definition of God as being meaningless to people who know nothing of sheep. Dr. Holmes sug-

gested as more understandable phraseology for modern readers: "The Lord is my automobile's low gear to help me in climbing hard hills. The Lord is my antiseptic in times of dangerous epidemics. The Lord is sunlight in my room, bringing me the health of ultraviolet rays." The danger to our religious faith, Dr. Holmes said, is that religion for us is second-hand.

Dr. Douglas to Preach in London

Rev. Lloyd C. Douglas, minister at St. James United church, Montreal, is to preach during next August in London.

Chicago Baptists to Observe Pentecost Week

The Baptists of Chicago will meet in fellowship during the week of May 11-14, at sectional dinners and special services, with consideration of the theme, "The Meaning of Pentecost." The main sessions of the week will be held on Tuesday and Wednesday at North Shore Baptist church.

BOOKS RECEIVED

The Mormon Way, by Claton S. Rice. Pub. by author, Billings, Mont., 55 cents.
Word Shadows of the Great, by Thomas F. Madigan. Frederick A. Stokes Co., \$5.00.
Income and Wages in the South, by Clarence Heer. Univ. of North Carolina Press, \$1.00.
Humanism, a New Religion, by Charles Francis Potter. Simon & Schuster, \$1.50.
The College Student Thinking It Through, by Jessie A. Charters. Abingdon Press, \$1.50.
A Study of the Student Homes of China, by Ava B. Milam. Columbia Univ. Press, no price given.
George Fox, Seeker and Friend, by Rufus M. Jones. Harper & Bros., \$2.00.
The Ethics of Paul, by Morton Scott Enslin. Harper & Bros., \$4.00.
S. Parkes Cadman, by Fred Hamlin. Harper & Brothers, \$1.50.
Burning Questions in Historic Christianity, by John Alfred Faulkner. Abingdon Press, \$2.50.
American Charities and Social Work, by Amos G. Warner, Stuart A. Queen, and Ernest B. Harper. Thomas Y. Crowell Co., \$3.75.
Armor of Light, by Tracy D. Mygatt and Frances Witherspoon. Henry Holt & Co., \$2.00.
To the South Seas, by Gifford Pinchot. John C. Winston Co., \$3.50.
Journey's End, by Marquer Maier. Christopher Publishing House, \$1.50.
Lamps of Gold, by Samuel Judson Porter. Doubleday, Doran & Co., \$1.75.
Religion and Science, by Charles Singer. Cape & Smith, \$1.00.
The Diamond Shield, by Samuel Judson Porter. Doubleday, Doran & Co., \$1.50.
Toward Civilization, edited by Charles A. Beard. Longmans, Green & Co., \$3.00.
The House Mother, by Frank Owen. Lantern Press, \$2.00.
Who Moved the Stone? by Frank Morison. The Century Co., \$2.50.
An Emerging Christian Faith, by Justin Wroe Nixon. Harper & Brothers, \$2.50.
Evolution, by E. W. MacBride. Cape & Smith, \$1.00.
From Beyond, by Mrs. F. Stratford Co., \$1.50.
The Social Aims of Jesus, by Charles Henry Dickinson. Richard R. Smith, \$2.50.
The Sermon on the Mount, by Clovis G. Chapell. Cokesbury Press, \$1.75.
A Century of Anglo-Catholicism, by Herbert Leslie Stewart. Oxford University Press, \$4.75.
Look to the East, by Frederick Palmer. Dodd, Mead & Co., \$3.00.
Religion and Conduct, edited by George H. Betts. Abingdon Press, \$2.00.
Evolution and Christianity, by Jessie Wiseman Gibbs. Published by the author, Memphis, Tenn.
Rutherford B. Hayes, by H. J. Eckenrode. Dodd, Mead & Co., \$5.00.
My Travels in the Spirit World, by Caroline D. Larsen. Tuttle Co., Rutland, Vt., \$1.50.
The Spirit of God and the Faith of Today, by Richard Roberts. Willett, Clark & Colby, \$2.00.
The Ship of Truth, by Lettice Ulpha Cooper. Little Brown & Co., \$2.50.
Hunt, by James Boyd. Scribners, \$2.50.



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ROCHESTER CORRESPONDENCE (Continued from page 572)

than eleven churches to hold three-hour services on Good Friday.

Speakers at Divinity School

Colgate-Rochester divinity school is bringing to the city a distinguished list of speakers for its alumni week, April 22 to 25. Dr. Lynn Harold Hough will deliver the Ayer lectures, on the general theme of "Personality and Science." Prof. Groves of Yale divinity school gives a series of lectures and conferences on family relationships. Dr. Williamson of the Westminster choir school brings his splendid choral concert, and will speak four

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By H. RICHARD NIEBUHR. The thesis is that the denominations have arisen out of social conditions. The first real history of the churches, according to Dr. C. C. Morrison. (\$2.50)

The New Preaching

By JOSEPH FORT NEWTON. Unless all signs fail, says the author, we are on the eve of a new era of all-pervading religious faith, which will bring "a new race of great preachers." (\$2.00)

The Gospel for Main Street

By CHARLES R. BROWN. Looks at religion with honest eyes and interprets it in the language of Main Street. Just the book to suggest for the reading of your perplexed layman friend. (\$1.00)

The Atonement and the Social Process

By SHAILER MATHEWS. A Religious Book Club selection. The underlying thesis is that Christian doctrines are not independent systems, unaffected by the basic social processes of history, but interpretations of religious experience in the light of the characteristic elements of the social psychology of each age. (\$2.00)

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By CHARLES A. ELLWOOD. Finds that the teachings of Jesus afford the surest way through the thicket of the confusing time in which we now live. (\$2.00)

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By ERNEST FREMONT TITTLE. There are books of sermons, and books of sermons. This new volume of Dr. Tittle's belongs in the latter class. Open at any page, and you will find thought and interpretation. Dr. Tittle is not baffled, but cheered, by what he sees about him today. Science and philosophy and sociology do not confuse him, but afford him light. (\$2.00)

Perpetuating Pentecost

By JOHN M. VERSTEEG. At last the phenomena and experiences of Pentecost take on permanent values, with a vital bearing on today's problems. "High-powered motives" rather than "high-pressure moments" marked the historical Day of Pentecost, and these "motives" should mark our present-day Christianity, as well. (\$2.00)

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